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TRADITIONAL FORM OF THE PASCHAL ACCLAIM.

DURING the past months the Alleluia has been constantly repeated in the offices of the Catholic liturgy, in order to express the Christian's joyous gratitude for the benefits received in the Resurrection of our Lord. There has been much difference of opinion as to the correctness of the particular form in which the Paschal acclaim occurs in our liturgical books. We can have no doubt that "Alleluia" is the traditional Christian form used in the Church from the beginning of her history throughout both East and West. It is admittedly a transcription from the form given in the last book of Revelation, in the Apocalypse of St. John. But, as being so, English non-Catholic writers in dictionaries, encyclopædias, and liturgical notes on the subject, now usually assume that it is not, for us at least, a "proper transcription of the Hebrew word." Still, many of the best informed even amongst non-Catholic authorities adhere to the old form. Referring to these at the conclusion of an article published two years ago in this REVIEW[1] on the Christian use of the Paschal acclaim, after having noticed the fact that in the Anglical hymnal[2] it has "a large and honored place," I expressed my satisfaction "to see it is there given in the ancient liturgical, and, it seems to me, thoroughly correct English-literal transcription, not in the German-Hebrew form

[1] See AMERICAN ECCLESIASTICAL REVIEW, April, 1897, Vol. XVI, pp. 349–354.
[2] "Hymns, Ancient and Modern, for Use in the Service of the Church."

which would-be up-to-date English secular writers now in general affect." Some kindly critics have found fault with that remark, complaining of the invariable use of "the Latin form."[3] Let me "take account" of them in the following article, and while doing so, take account too of the objections to the form I used. A discussion of the subject will undoubtedly prove instructive and might be made interesting, not only as a stimulus to personal thought and research, but also for the side lights the inquiry would naturally cast on points of linguistic interest to English-speaking ecclesiastics.

First of all, then, it is objected that our traditional one is not the "full Hebrew form," does not give all the letters of the original, or does not give to those it presents the full force of the Hebrew. The idea thus clearly favored is that, having been the phonetic form of the word in popular use at the beginning of the Christian era, as evidenced by its appearance in the Apocalypse of St. John, ours might in a sense be called a "traditional" or even "the Christian traditional" form, but, as such, is only one of linguistic degeneration, of phonetic decay. If at all specious, a theory serving to exhibit Rome's usage on any point as the result of "degeneration" or "decay" would naturally find favor with many minds. This has not, for it is not at all specious. Even historically regarded, our form is not "that only of St. John's Revelation," it is that of the Septuagint version of the Psalms, one that, presented in a highly cultivated language, with every advantage for literal and phonetic expression, aspirates included, bears witness to the Hebrew pronunciation of the word two or three hundred years before St. John's time. We have no evidence on the point beyond that, and, as to its intrinsic worth, we have no documentary evidence of value at all to be compared to the testimony of the Septuagint version, where, instead of translating, it professes as here to give the Hebrew word itself. With regard to the verbal effect of its testimony on the usage of the early Christians, it will suffice to note

[3] Besides the paper in this REVIEW, see articles on different phases of the subject, in the *Dublin Review*, *St. Luke's Magazine*, *The Catholic World*, and *The Irish Ecclesiastical Record*.

that from the beginning and for a long time it simply represented the Old Testament for by far the greater part of the Christian Church. More, it is manifestly the mould in which the thoughts and expressions of the Evangelists and Apostles are cast. There is, no doubt, considerable uncertainty in regard to the Septuagint on various points; there is none on this, that the Alleluiatic form of the Apocalypse is the one found there, and that ours is, in Roman letters, that one's correct transcription.

Still, it is urged, this merely makes it the Latin transcript of the Greek form of the word. Now, it is contended, that may be all right for Greeks and Romans; it is not so for us. Hence now one, now another, has come into fashion as its proper form of transcription for us and such as we. Of these, "*Halleluiah*" appears to have been the one at first most favorably received, as giving the full Hebrew form in English characters the way we now pronounce them, and, so far, being for us its proper transcription. So in a sense it might be said to be of the comparatively modern Masoretic form of the word, with its superadded vowel points, as found in our printed Hebrew Bibles. But it is not the proper literal transcription of the *original Hebrew* word,—of that word when it was pronounced when the Apocalypse was written, when the Septuagint was written, so over a thousand years before the Masorets added their pronouncing "points," for the special class of speakers and writers for whom they prepared them. The pure Hebrew word is הללויה, the first *l* being admittedly strong, and doubled by position; so effectively giving the triple *l* with which all forms transcribe it. Now, here let it be noticed that there, instead of two letters (*h* and *a*), we have only one before the opening *l*, and, again, instead of two (*a* and *h*), only one after the *i* (*yod*) of the affix. In each case it is the same letter. That indeed is not the first Hebrew letter (not *alef*). No more is it the strong aspirate (*ayin*), nor even the comparatively weak one (*cheth*). It is the very weak aspirate (*hé*), which, by comparison, taken in the order of its forth-breathing sounds, should in English transcription be represented by the second or strong sound of *a*, as in "allow," or in Alleluia as we naturally pronounce it.

Foreigners are usually much surprised at the variety of these sounds in English for what to them is the simple letter *a*, just as English students of Hebrew are naturally surprised at the variety of sounds in that language for what they would call the simple letter *h*. The truth is that in both cases it is simply a question of the idiom's varieties of open forth-breathing sound, or *a'spiritatio*. Of these, English, just like Hebrew, has four; but as Hebrew is a much more guttural idiom, its forth-breathing sounds are much stronger. Its first one, as its first letter, alef (א), is a very slight aspiration; its second, hé (ה), is stronger, still a slight aspiration; its third, cheth (ח), is a strong aspiration; its fourth, ayin (ע), is its strongest, what we would call a guttural, like the strong Spanish aspirate. Similarly, English has four forth-breathing sounds, the first very thin and slight, as *a* in ale; the second more open and stronger, as in allow; the third more open and stronger still, as in all or always; the fourth is its strongest aspirate, the only one that in English is properly so called; it is *h*, as in hall or half. Speaking, therefore, comparatively, the Hebrew ayin may be taken as represented by that English or Greek or Latin aspirate at its strongest. So it is taken in the Vulgate and the Septuagint. For instance, the word "Hebrew" itself in Hebrew begins with ayin; it is עברי. This the Vulgate renders "Hebraeus." The Septuagint renders it Ἑβραῖος—renders it, observe, with the Greek aspirate. While it should be distinctly understood that, alike in the Apocalypse of the New Testament and in the Septuagint version of the Old, to the opening sound of the word whose traditional form we are studying, there is marked not only no aspirate, but a distinctly counter-aspirating accent, there is a distinct caution against saying "*H*al," a distinct order to say "Al," the word there being Ἀλληλούϊα.

Here, however, attending only to its phonetic representation, it may not improperly be observed that, if we had no traditional safeguard in the matter, a form having indeed no aspirate before the first, but having one after the last *a*, would be desirable, for otherwise the affix "ia," through the weakening influence of English use, might get the sound of *iay* (*ié*),

and the word come to be pronounced as it was in the mystic chorus of the temple of Apollo at Delphi—"Elleleu'ié"—clearly a decayed form of the original pronunciation. Accordingly, Alleluia*h* (with at least a final *h*) would, it might be said, offer the best English phonetic presentation of the right sound. As a matter of fact, that is a form very generally given to it in our English dictionaries. For Catholics, however, with the Church's constant pronunciation of the word, there is no need for this precaution; besides a final *ia* pronounced *iah* is not opposed to the genius of the English language, especially when representing the affix of a word known to be of foreign origin.

Thus, as "Alleluia" is decidedly our best literal transcription of the original Hebrew, and, at the same time, such a good phonetic representation of its traditional pronunciation, I think we may fairly hold that it is the best all-round form of the word alike for writing and speaking, and above all for singing in English. "Halleluiah" may be tolerated in writing, and is often a useful form for literary and theological purposes. The same may be said of "Alleluiah," which is even less objectionable, and may be called phonetically the word's special English form in so far as it has any. The first interferes very little with the traditional sound; the second does not interfere with it at all, rather would prevent its being interfered with by the natural tendency of the English language.

But there is one which considerably interferes with it and is in every way wrong for English eyes and ears. That is the one known to many as the Salvation Army form, that with the initial harsh *h* and the final hard sounding *jah* (dgiah)—"Hallelujah. The letter there meant to be represented by *j* is the Hebrew letter yod. Now the English equivalent for yod is not *j;* it is *i*, or *y*, as we naturally pronounce *i* in the affix "ia." *Jah* is thus a wholly unwarranted English transcript of the word's Hebrew affix. Then it utterly spoils it for English use, for writing, for speaking, and for singing.

There is a beautiful hymn written for one of the Alleluiatic Offices of the Middle Ages, beginning "Alleluia, dulce car-

men, Vox perennis gaudii!" Its translation has become a great favorite in English-speaking countries, with Protestants as well as Catholics. Fancy beginning it with "Hallelujah, song of sweetness"—*allons donc!* To English ears there is in that no sweetness, no sound of joy; there is rudeness, harshness, roughness. As often given by big choirs in Handel's chorus, it sounds like a roared out "charge" to a troop of dragoons, while the true word is indeed as the old hymn proclaimed it:

> "Alleluia," song of sweetness,
> Voice of joy that cannot die!

But the joyousness and sweetness of it for us is all pressed out by that foreign imposition. The very look of it thus presented becomes offensive to eyes accustomed to English forms of speech. In this connection, after a brief analysis of the word's etymology, the *Imperial Dictionary* remarks: "It is improperly written with *j* in conformity with the German and other Continental languages in which *j* has the sound of *y*. But to pronounce the word with the English sound of *j* destroys its beauty." The writer then observes that a like mistake touching the sound of the first letter in Jehovah has perverted the true pronunciation, which was *Ye*hovah. That perversion he very properly allows must now be submitted to; but, he adds, in regard to the present word, it "ought not be tolerated." Yet the introduction of this "perversion" is one of the curious results of the recent revision of the English Protestant Bible. While a form of English words, by way of translation, is put in its place wherever it appeared in the Old Testament, in the Book of Psalms[4] this foreign form, "Hallelujah," instead of the traditional Christian one, is presented as its proper English transcript where it is given in the Greek text of the Apocalypse of St. John. Notwithstanding that indeed, as I have noticed, the English Protestant (Anglican) hymnal has not adopted it. But the hymnal of the Protestant "Church of Ireland" has, and it seems to be the form now generally adopted by Protestant writers throughout English-

[4] See article in this REVIEW, referred to in previous footnote.

speaking countries. I am sorry to say it is even beginning to be used in writing and musical transcription by English-speaking Catholics. "Musical people," strangely enough, particularly affect it. Handel's "Hallelujah Chorus" is no doubt to a great extent responsible for that with some; with most it must be rather due to the fact of its having been introduced into the Revised Version of the Protestant Bible, and having thus become the form generally employed in Protestant hymns and sermons. Naturally that has made it the "correct thing" in oratorios and sacred concerts wherever the English language is spoken. Against all such influences, for merely literary and musical as well as purely devotional purposes, the Catholic, the Christian traditional form, by us at least ought be firmly maintained. The adoption of the other was, from the first, a weak-minded concession to foreign influence or to would-be up-to-date scientism of well-meaning but secularizing pedants, where it was not part of a system of bigoted sectarian opposition to traditional Catholic custom. From a religious point of view many may be disposed to consider it only that. It is not only that, it is manifestly unscriptural as well. Whatever may be thought of the reasons I have assigned for not regarding it as a correct English transcript of the word as found in the Hebrew text of the Old Testament, assuredly it cannot be said to be such of the word as given in the New Testament, in the Apocalypse of St. John. Of the Greek letters there given it is impossible to conceive on what philological or grammatical principles "Hallelujah" could be presented as an English literal or phonetic equivalent. Yet, such as it is, I am told it "has come to stay." Well, let it stay, only let it continue to be, as it is, universally taken for the Protestant as distinct from the Catholic form.

That, of course, with all it implies, is the main point of view. But besides that, it may be urged that on purely literary and scientific, philological and archæological, as well as theological grounds, the imposition ought be resisted. It spoils one of the most musical as well as most ancient and most sacred words of our literature and religious services. England's late poet laureate had to the end enough of the

spirit of traditional Christianity left, or, it may be merely said, sufficiently good literary taste, not to yield to this attempted foreign imposition. One of his very latest lyrics, "The Human Cry," begins with the words "Hallowed be Thy Name—Halleluiah!"—not, observe, catching up the "Hallelujah" (dgiah) of Handel's chorus and the Revised edition of the English Protestant Bible. He held no doubt to the initial *h* not only from previous custom or to preserve what he very likely deemed the full Hebrew form, but also to present a poetical *rapprochement* between "hallowed" and "hallelu" (all-hail), letting the affix "iah" stand for the "Infinite Personality" to whom the Human Cry is addressed. That *rapprochement* is sufficiently striking. So is the thought-sequence it suggests, thus: Alleluia was the primal call of the word of inspiration. "*Hallowed* be Thy Name!" is our form of the way the Word Incarnate taught us to address our Father who is in Heaven; and "Holy, Holy, Holy!" to His Name say and sing we all Christians of the English-speaking world to-day. Certainly that form of the Trisagion's triune acclamation to the Most High, with its triple liquid *l* recalls the mystic sense and sound of the Paschal acclaim as the old thirteenth century hymn declared it:

Al'le'lu'ia! song of sweetness,
Voice of joy that cannot die!
Al'le'lu'ia is the anthem
Ever dear to choirs on high!
In the house of God abiding,
Thus they sing eternally.

T. J. O'MAHONY.

All Hallows, Ireland.

THAT SERMON OF FATHER JAMES ON FIRE AND BRIMSTONE.

IT was a clear day, the 23d of January, the feast of our Lady's Espousals; the air was crisp and bracing; the frozen snow creaked under his firm tread, as he returned from his accustomed weekly visit to Father Andrew, in Bayview. They had exchanged notes on their respective congre-

gations; had communicated to each other the subject of yesterday's sermon; discussed the ecclesiastical politics of the world at large and the latest news of the diocese in particular; both had given their opinion on the intrinsic and extrinsic probabilities of the Right Reverend Bishop's future appointments. And when the cigar was finished, Father James shook the honest hand of his clerical brother, and an hour later entered his modest, but cozy rectory. He had made it a rule to determine on Monday evening the subject and plan of the sermon he was to preach on the following Sunday. The Gospel and announcement books were lying on his desk, where he had left them the day previous on returning from the vestry after Mass. Having donned his cassock and slippers, he trimmed his new lamp—a Christmas present from the children of Danville—and then taking a comfortable seat near the stove he began, as was his wont, the remote preparation for the coming weekly sermon. He read over carefully the Gospel for Septuagesima Sunday. It contained the instructive parable of the laborers in the vineyard. The rewards of the kingdom of heaven will be like those given by the master of the vineyard, who went out early in the morning to hire laborers. Having found some, he agreed to give them a penny (a Roman denarius, equal to about seventeen cents of our money) a day, and sent them into the vineyard. In like manner, going out at different hours of the day, he hires other workmen. When evening was come, he paid them all the same sum. Those who had begun work at an early hour grumbled; but the householder reminded them of their contract and rebuked their envy. "Is it not lawful for me to do what I will? Is thy eye evil because I am good?" After thus showing God's mercy and justice in His dealings with His servants, the Blessed Master adds two proverbs to His parable: "So shall the last be first, and the first last. For many are called, but few chosen."

At this point of the preparation, Father James usually found some difficulty: on what shall I preach? He had studied in his college days the use of topics, and he could readily quote the *Quis? quid? ubi? quibus auxiliis? cur? quomodo?*

quando? In the present case, however, the subject-matter of the sermon suggested itself quite spontaneously and there seemed to be no danger that he would lose himself in vague and irrelevant ideas. Like a flash of lightning the topic shot across his mental vision, so that it made his heart beat quite fast. There it stood, as clear as the evening star that now looked down so brightly on church and rectory. "Many are called, but few are chosen." Could there be anything more appropriate for the first month of the year, and as a prelude to the penitential season? He would preach on the small number of the elect; he would prove to his people that only a few among us were likely to be saved. What a powerful theme to terrify the sinner, to rouse the lukewarm, and to keep the good on the path of righteousness! He had intended to preach on the same subject on the 9th of last October, the nineteenth Sunday after Pentecost, when the Gospel of the parable of the marriage feast is read, wherein our Lord repeats the same awful words. But on that day he had to take up the annual parish collection, and he thought it imprudent to speak on a doctrine which would make salvation so very hard to a large proportion of the contributors; it would chill their hearts and close their purses, and the financial report might show the effects of an untimely discourse. But now, as there was no special collection in sight and with the quarterly pew-rent gathered in, he had no fear of injuring the temporalities of his church.

"Many are called, but few are chosen." What a dreadful sentence from the lips of Him who had died for all! And yet, Father James could not clearly see the connection of these words with the parable itself; they seemed to give a flat denial to it, since all whom the householder had called into his vineyard obeyed his summons, and all, without a single exception, received their reward. In another parable of the Gospel which closes with the very same words as this, our Lord speaks of only one guest as having no wedding garment, who for that reason is expelled from the nuptial banquet hall. At the same time there it stands, in flashing letters, the crushing truth that "many are called, but few only are chosen."

How did the great orators of the Church handle this terrible subject? Six years ago, during the last term of his seminary life, Father James had accidentally found in the library a volume of select sermons of Massillon. He had taken the book to his room and had read the terrific "sermon sur le petit nombre des élus," that masterpiece of Christian eloquence. How it shook his whole being! He did not close his eyes that night nor well on into the morning, and as a result was late for meditation. How it had unnerved him for a whole week and chilled his heart like an icy blast coming from a graveyard in midwinter! He recalled the impression and the arguments of the orator. The reasons appear less strong now since he suspects that the eloquent imagery of the preacher somewhat overdraws the requirements of penance and forgiveness. Oh! ye shades of Massillon, hasten to inspire me with the necessary sentiments of fear and terror, that I may properly discharge the tremendous duty of turning sinners from the way of iniquity!

Father James did not sleep very soundly that Monday night. Next morning, before Mass, he made his meditation on the necessity and difficulty of salvation. When he had finished his Little Hours, after breakfast, he began work immediately on his sermon. Before leaving the seminary, he had made a resolution before the statue of the Blessed Virgin that he would write out in full all his Sunday sermons, and that he would regularly recite the Rosary, with a view of preaching rightly. He had faithfully kept both promises. As witness of the fulfilment of the first, there stood on his shelf five respectable volumes, written with special care, the Scripture-texts in quotation marks, the divisions numbered, and the chief propositions neatly underlined. A few days back, on reading in the *Catholic Book News* the announcement of a set of sermons translated from the Flemish, a temptation had momentarily disturbed his native modesty, when he thought that he might publish his first year's sermons. Would they not suit our American surroundings better than those originally addressed to the sabot-shod rustics of tranquil Flanders? He took down from its shelf the precious manuscript, the first production of his eloquence

and sacerdotal zeal. His eyes fell on the sermon preached as assistant in Watertown, on the first Sunday of Lent, 1893. After reading half of it, he stopped in shameful surprise. Is it possible that he could have preached such a lamentably weak sermon? It spoke of flowers and birds, of rivers and mountains, of storm and sunshine, of moonlit and starlit nights, of hearts that break and friends that part, of the cruelty of savages and the fallacies of modern agnosticism. But what, he asked himself, with some sense of humiliation, had all this stuff to do with the subject that clearly heads the sermon—"On Temptation"? He put the book back, thoroughly disgusted, and with a vague determination to throw it into the fire on some future day.

Since that discovery, Father James had redoubled his care in the composition of his discourses. Never before had he been so anxious to make matter and form worthy of his great subject as on this Tuesday. About half-way down the first page, to the right, he wrote in small characters the text taken from the Gospel: "Many are called, but few chosen" (Matt. 20: 16). After a stirring introduction on God's justice and man's waywardness, he proved his thesis from the Bible with quotations so appropriate and striking that it appeared altogether out of the question for an every-day Christian to hope for salvation. He alluded to the Deluge, that buried all men with the exception of a single family; to the rain of fire, which destroyed five cities; to the complete extermination of the different tribes of Chanaan; to the Bethsamites, who looked upon the ark of the Lord, and more than fifty thousand of whom were smitten in consequence; to Oza, who touched the ark with his hands to save it from falling, and was struck dead on the spot for his rashness; to the man of God from Juda, who ate bread and drank water at Bethel, against the command of God, and was killed by a lion at his return; to Ananias and Sapphira, who told one lie and fell down dead almost as the words left their mouth. He quoted St. John the Baptist, who represented the approaching Messiah with fan in hand to cleanse His floor, to separate the wheat from the chaff. He referred to the doctrine of Christ Himself on this point: "Enter ye in

at the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many there are that enter by it. How narrow is the gate, and straight the way which leadeth to life, and *few* there are who find it!" He showed the utter impossibility of a rich man to be saved: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Not only a complete detachment from the goods of earth is required for salvation, but an absolute surrender of self by an entire childlike submission to God's providence: "Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven." Nay, more, a man must hate his parents and his own life, if he desires to enter heaven: "If any man come to me, and hate not his father and mother and wife and children and sisters, yea, and his own life also, he cannot be my disciple." Unless we engage in works of penance, and austere mortifications, as the saints have done, unless we are unreservedly given to God, and strive with all the faculties of soul and body to be perfect, we need not hope for salvation; for "the kingdom of heaven suffereth violence and the violent bear it away." Looking about us, we notice the small number of those who practise the teachings of Christ. In fact, as St. John says in his first Epistle: "The whole world is seated in wickedness." It is clear that few among us can be saved.

At this juncture Father James remembered a pathetic sermon by Cardinal Newman, entitled "Neglect of Divine Calls and Warnings." The great English scholar describes a Catholic who at one time had lived in neglect of religion altogether; but there came a day when he felt a wish to set himself right with his Maker; so he began, and has continued ever since, to go to Confession and Holy Communion at convenient intervals. He comes again and again to the priest; he goes through his sins; the priest is obliged to take his account of them, which is a very defective account, and sees no reason for not giving him absolution. He falls sick; he receives the last Sacraments and the last rites of the

Church, *and he is lost!* This suited Father James' purpose; he pictured, in the classical language of Newman, how the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment; how the soul shrieks in agony and anger as it is enveloped in fire and in the company of cursed devils forevermore; how the body will soon have part in those torments which will never die. Going on in this strain, Father James concluded his sermon by an eloquent exhortation to heed the words of St. Paul to the Philippians: "With fear and trembling work out your salvation;" to copy the saints in their daily lives, and not to be satisfied with the ordinary practices of virtue. And he closed with the unanswerable query of St. Peter: "If the *just* man shall scarcely be saved, where shall the ungodly and the sinner appear?"

Jane, the faithful old housekeeper, had opened the door twice within the last twenty minutes to inform his Reverence that the soup was getting cold; and after he had twice answered, "All right, Jane, I am coming," our zealous priest put under his sermon an artistically drawn "Amen," and went down, with a smile of satisfaction on his youthful face, to enjoy his frugal dinner.

On Wednesday he began to memorize his sermon. He had it off, *verbatim*, before Saturday evening, when he rehearsed it for the last time.

It was a cold, gloomy Sunday morning. The sun did not succeed in piercing the heavy gray clouds; but the roads were dry and frozen, and the people came in good numbers to the ten o'clock Mass. Before leaving his room, Father James knelt to pray before the picture of the Sacred Heart, a present given him by his mother—the Lord rest her soul—on the day of his first Mass. Somehow it seemed to him on looking up as if the blessed Master had an air of reproachful sadness. The eyes, that always appeared full of gentleness and love, were fixed and almost stern. For the first time the words engraved under the image spoke with a force and significance which the good priest had never realized: "Come to Me *all* you that labor and are burdened, and I

will refresh you." What a contrast they formed to the text of his sermon! They are so full of sympathy and love for all, so truly divine and worthy of the Saviour of the world! And yet did not the same lips utter that severe sentence he was about to lay before his people? He blessed himself and proceeded to the sacristy.

While delivering his sermon he did not feel the enthusiasm which had animated him when composing it. Some of his statements fell harshly from his lips, and he was tempted to omit some of his quotations from Scripture. The poor people looked terrified; even the little children seemed to catch the dreadful meaning of the text, "Many are called, but few chosen," and stared at the preacher with awe. Father James felt greatly relieved as he came to the final "Amen." At his thanksgiving he asked forgiveness of the Master if he had erred. His conscience did not reproach him with any lack of sincerity or purity of motive, but he felt as though there might have been a want of prudence and judgment. He had noticed the faces, care-worn with habits of toil and pinched with the cold, turned to him with eyes in which one might read honest purpose and innocence of life. And if these poor men and women fell into what seems grievous sin, was it ever through real malice, or was it not rather from human weakness, which the Lord readily pardons in those whose abiding spirit of sorrow appeals to Him for mercy?

After Vespers, Father James was urgently called to the sick-bed of an aged woman, to whom he had administered the last Sacraments a few days before. Her daughter Sarah met him at the door and told him that her mother had something on her mind that would allow her no rest, and had insisted on having the priest. The old lady, who had been quite happy and content after receiving the holy Viaticum, and who had rejoiced at the thought of approaching death, now appeared disturbed. She put out her trembling hands to grasp the strong arm of the man of God and to entreat his assistance. Father James soon learned the cause of this sad change in the woman's disposition. On their way home from church to-day

Sarah and Frank, her brother, had commented with gloomy forebodings on what Father James had said in his sermon. And when the aged mother, whose keen sense of love had, even in her extreme weakness, kept her alive to the happy and innocent ways of her children, feebly asked what made their faces so sad, Sarah burst into tears. The dying woman learnt some of the things the Father had preached, and though Frank had pledged his sister not to speak of it to mother, he found himself constrained to tell how hopeless he felt his own case to be. He had taken the temperance pledge four years ago, but he felt now as if it were no use trying to keep it any longer. Why should he deny himself a little pleasure and satisfaction in this hard world when he could expect none in the next? His sister did not grieve at her own prospects for the hereafter; she did not regret having worked these many years in the cotton-mill to help keep her mother comfortable; nor for having persuaded Frank against marrying, but to remain at home and earn their mother's last blessing. She thought only of her dying parent; she was disconsolate at the idea of the meagre chance her mother had of going to heaven. And although she knew her to have always been a saintly woman, what she had heard this morning was so discouraging, even for one so good and brave as her mother! The sick woman heard part of the sermon from her two devoted children, and shuddered at the thought of the future. Is it possible that the Lord, who died to save us, should be so cruel to those who had always tried their best to keep from sin? She wanted to hear what the priest had to say.

Father James was ill at ease: "Why, of course, my dear woman, where else would you go but to heaven? Did I not tell you so after I anointed you? Surely, the Blessed Virgin will take you home when your hour comes."

The sick woman cast her eyes heavenwards and thanked God for this assurance from the lips of the priest. Turning to him, she said, in a feeble voice:

"Sure I knew, Father, that you could not have meant what Frank says you told the people in your sermon to-day."

The Father did not reply to this, except to say a few words

of consolation to the sick, and, adding a short prayer and his blessing, he left, with the promise to return the following evening. At the door-step Sarah remarked to him that she felt relieved at what he had now said; when her mother would be in heaven, she was sure she herself and Frank would go there likewise, through her intercession.

No sooner had the priest gone through his various sacred and pastoral duties on Monday morning, than he set out for his weekly visit to his clerical neighbor. Father Andrew, much his senior in the ministry, enjoyed a good reputation among his confrères as a Biblical scholar. He relished an objection about some difficult verse or other in the Psalms of the Breviary, or the elucidation of an obscure passage in the New Testament. Father James unbosomed himself to the scholarly pastor of Bayview and sought to get his opinion on his "great" sermon of yesterday. Pulling out from his coat-pocket the manuscript, he begged his Reverend friend to listen patiently to the entire discourse and then give his candid opinion of it. Nothing could give Father Andrew greater pleasure than to be of assistance to a junior brother priest. He was always encouraging the younger men; he would not clip their wings before they attempted to fly; he would discover some good qualities in every laudable attempt, in every zealous undertaking, and he seemed happy whenever he could develop talent that might serve the Church and honor "the cloth." And so now he cheerfully urged the young rector to proceed with his reading, and promised to give him his candid opinion. Father James read slowly, emphasizing his proofs from Scripture, which appeared to him irrefragable; he grew dramatic as he gave his description of hell and damnation, and a secret feeling of pride at his own eloquence had gradually taken hold of him as, toward the conclusion of the sermon, he emphatically asked, with the first vicar of Christ's Church on earth: "If the just man shall scarcely be saved, where shall the ungodly and the sinner appear?"

The genial pastor, whose eyes had complacently rested on the earnest features of his young friend during the whole reading, pleasantly added to the concluding question: "*Roma*

locuta, causa finita; who dares criticise Peter's infallible words? This is indeed Massillon *redivivus!* to whom as well as to yourself the philosophic adage applies: *Qui nimis probat, nihil probat.* Do you know, Father James, that really you have proved nothing, because you attempted to prove what can never be proved? I am angry with that eloquent Bishop of Clermont, because I fear his famous sermon has done more harm to young priests who have taken it as a model than all the sermons of Bossuet, had he lived later, could have counteracted. Massillon commended himself as a splendid orator, but he was not so good a theologian. In trying to establish, in his sermon on the small number of the elect, his proposition that innocence and penance, the only two roads leading to heaven, are very rare in this world, he confounds freedom from sin with angelic purity, the canonical penances of the ancient Church with the dispositions required for a worthy reception of the Sacrament of Penance; he draws no distinction between what is of counsel and what is of precept in the new dispensation, neither does he distinguish between sins and imperfections, between real guilt and mere weakness. All the fearful chastisements you recount to show God's readiness to destroy mankind, by wholesale or retail damnation—the Deluge, the rain of fire on the five cities, the extermination of the Chanaanites, the sudden death of Bethsamites, Oza, the prophet from Juda, Ananias and Sapphira—all these fearful visitations of a just God do not imply eternal damnation: they are merely temporal punishments. We may accept it as certain that a number of those who perished in the waters of the Deluge are in heaven. Besides, Massillon spoke to a very different audience from your own."

"Please not to overlook the text of my sermon," rejoined Father James, just a little out of sorts. "Nothing is clearer and more precise than the sentence of Christ: 'Many are called, but few are chosen.' Surely Christ's doctrine has not changed."

"*Hic haeret aqua;* there's your original fault. You find the explanation of the parable in the proverb which follows the parable; in other words, you put the cart before the

horse. The parable has no reference whatever to the salvation of the few and the loss of the many. It applies to the successive entrance of the nations into Christ's Kingdom, in which the Jews, as God's chosen people, expected the first dignities and rewards. It was against the prejudices and unwarranted pretensions of his hearers that the Lord directed those words: 'So shall the last be first, and the first last.' So the proverb, 'Many are called, but few chosen,' is immediately addressed to the Jews, the majority of whom refused to recognize Christ as the promised Messiah. This is the reason why we find these words recorded only in St. Matthew, whose Gospel was especially addressed to the Jews, whereas St. Mark wrote for the pagan converts to Christianity, whom also St. Luke had partly in mind. You see now that the proverb must be explained by the parable, and not *vice versa*."

"I see that much, that I failed to consult a good commentary on the parable before writing my sermon," answered Father James.

"Not only for the proper sense of yesterday's Gospel, but for all the texts you quote. Give me your manuscript, please, and permit me to point out the different fallacies. The figure which the Baptist uses of Christ's mission, the separating the chaff from the wheat, the good from the wicked, is not calculated to prove the small number of the elect. In such a process,—the fanning of the wheat to free it from chaff,—the wheat certainly outweighs the chaff."

"I readily admit the figure is somewhat far-fetched, but kindly take up the words of our Lord Himself."

"'Enter ye in at the narrow gate.' . . . May I trouble you to take down that New Testament, the third book on the second shelf. Yes, that is it. You quote from the Gospel of St. Matthew. St. Luke (13: 23–29) has the same text, but with an addition which makes its meaning very much more clear."

Father James took the book, and read: "And a certain man said to him: Lord, are they few that are saved? But he said to them: Strive to enter by the narrow gate; for many, I say to you, shall seek to enter and shall not be able. But when the

master of the house shall be gone in, and shall shut the door, you shall begin to stand without and knock at the door, saying: Lord, open to us; and he answering shall say to you: I know you not whence you are. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you: I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God."

"You perceive," Father Andrew resumed, "from the context, that our Lord restricted these words to His contemporaries of the Jewish nation, concerning their entrance into the Messianic Kingdom. The Pharisees and the Scribes, with their dead formalism, were leading the people along the broad road to destruction. Against this our Lord points out that it would not suffice to have the name of children of Abraham, or to have heard Him (the Messiah) preach, or to have eaten and drunk with Him. The unworthy children of the patriarch would be replaced by people from all parts of the universe. Christ, thus warning his hearers against their false teachers, in another place says: 'Unless your justice abound more than that of the Scribes and the Pharisees, you shall not enter into the kingdom of heaven.' Yes, the Master pronounced 'woe to those that are rich'; but we know from the parallel passage in St. Mark that those are meant 'who trust in riches,' who give their hearts to riches. And realizing how great is the desire for riches among men, how widespread the thirst for gold, the Apostles 'wondered, saying: Who then can be saved?' To which our Lord answered: 'With man it is impossible, but not with God. For all things are possible with God.'

"'The kingdom of heaven suffereth violence, and the violent bear it away.' Father Knabenbauer, one of the leading commentators of our day, gives this interpretation, based on the Greek text: 'The kingdom of heaven is persecuted, and violent people (the Pharisees) seek its destruction.'

"God does not contradict Himself. He commanded children to honor their parents; He could not command anybody to hate his father and mother. The word *hate*, in St. Luke, cannot be taken in its strict signification, and, in fact, St. Matthew gives it: 'He who loves father and mother more than me is not worthy of me.' To express a comparison, the Syro-Chaldaic language makes use of two opposing terms; for instance, I *love* the one and *hate* the other, instead of saying, *I love the one more than the other.*

"Speaking of the renouncement of earthly goods, our Lord gives a counsel to those who desire to follow Him more perfectly, and in your other text he lays down the rules of a perfect Christian life, by commending especially the virtues of humility and of faith.

"When St. John declares, 'the whole world is seated in wickedness,' he refers to the then corrupt pagan world; for the first part of the verse is: 'We know that we are of God.'

"St. Paul wrote: 'With fear and trembling work out your salvation.' Why? Because only few amongst us will be saved? Not so. Read the following verse: 'For it is God who worketh in you both to will and to accomplish, according to His *good will.*' That holy fear is compatible with what the Apostle recommends in the same Epistle: 'Rejoice in the Lord *always;* again I say, rejoice.'

"If St. Peter maintains that the just man shall scarcely (or, better, *with difficulty*, after many trials) be saved, he alludes to a text in the Book of Proverbs; and by the word *just* is meant the Christian, since Christians were in the Apostolic age ordinarily called *justi* or *sancti*, in opposition to public sinners and infidels."

Father James had listened with great attention to the clear exposition of these texts; it was all new to him, and he was struck with the marvellous erudition of the permanent rector of Bayview.

"Why did they not give us these explanations at the seminary? They must know that twice every year we have to grapple with the difficult text: 'Many are called, but few chosen.'"

"I have often wondered at the same thing," Father Andrew replied; "and last year, when the Bishop was here to confirm, I expressed my wish to see a course of Homiletics with a thorough explanation of the Sunday Gospels and Epistles introduced into our new diocesan seminary, when he agreeably surprised me with the information that it had been provided for."

"I went through a three years' course of Scripture," the young priest confessed, "with little or no profit to myself, and consequently with none to others. In the first two our professor, a very erudite man, explained the first nine chapters of Genesis *usque ad nauseam*. It took him three weeks to show that Eve was formed of a real rib of the first man. In the second year, he needed six weeks to describe the construction of Noah's ark, and when he had finished the description of it, my neighbor on the right, a spare six-footer and an enthusiastic teetotaller, whispered to me: 'Jimmie, if that is right I'd rather be drowned than to be shut up in that close hut.' When we took up in the third year the Gospel of St. John, we were all charmed with the first lesson on the first verse of the first chapter, and we expected a fruitful course. But when the time for ordination came, we had scarce got to the second part of the first chapter, and we knew more about the Greek of the New Testament than about the Gospel of St. John."

"That shows," Father Andrew added, "that the real study of theology begins after ordination. In the seminary we are taught what kind of tools to use and how to handle them. Books are the priest's tools. With the exercise of his priestly powers study becomes both necessary and interesting. If the professors succeed in giving seminarians a taste for intelligent studies, their task is achieved. A course of twenty years would not complete a man's knowledge of the principal parts of the Bible. Life is not long enough to permit a priest to even realize all the treasures hidden in the written word of God. Through the Breviary and the Missal we are brought into daily contact with the Bible, and derive a certain insight into its wealth of wisdom and strength. But we should make

it the daily bread on which to feed our own souls and to distribute its substantial elements to the faithful. No other book has the same inherent power to move hearts and enlighten minds in every clime and throughout all the centuries, nor shall there exist another like it to the end of time. In the use of the Bible the great Fathers of the Church are our best examples. They have lived and thought and prayed in the Holy Scriptures, and with them. Their sermons are like beautiful tapestries woven from texts of the Bible."

"You certainly have followed this pattern," the young priest remarked. "I envy you your knowledge of Scripture as you have just shown it in giving the correct interpretation of those texts in my sermon."

"Do not be deceived. Cornelius a Lapide was requested by a scholar to give him the meaning of some passage in the Old Testament. The great commentator humbly confessed that he did not know, but referred his interrogator to one of the volumes of his precious works. He knew it when he had written it, but had forgotten it. Last week I read an instructive article by Père Castelein in the *Revue Générale* on 'La doctrine du salut,' where all the quotations I have mentioned are examined. Were it not for this recent perusal, I could not have answered you so readily, but would have had to take down Allioli, or Maas, or McEvilly, or Fillion, or Van Steenkist, or Maldonatus. But I am glad to admit that I seldom pass a day without reading a few chapters in the Old Testament and one chapter in the New, carefully looking at the footnotes for every difficult passage. It would be well for us, however, if we *as priests* went further and practised the admonition given by the prince of Biblical scholars to a Roman *young lady: Nunquam de manibus sacra lectio deponatur . . . Tenenti codicem somnus obrepat, et cadentem faciem pagina sancta suscipiat.*"

"I own that I have been too severe in my sermon, but how is it possible that an author like Newman could preach such a harsh doctrine?"

"My dear Father James, do not take your theology from sermon books. Cardinal Newman is, for an English-speaking

priest, an invaluable treasure. His *Historical Sketches*, his *Sermons to Mixed Congregations*, and his *Occasional Sermons*, furnish us material for sublime and holy thoughts, while his peerless style is apt to serve as a model whereby we chasten and soften our expressions and cultivate a taste for pure Anglo-Saxon English; but, *aliquando dormitet et bonus Homerus*. Put that description of the Catholic as you gave it according to Newman before a professor of Moral Theology as a 'casus conscientiae' with the solution of the Cardinal, namely, that the particular soul of whom he speaks is eternally lost, and I am sure such a solution of the case will be rejected."

"Then you do not believe that only a small number will be saved," Father James asked.

"We have no divine revelation about the proportion of souls to be saved or to be damned. We therefore have no right to invent a terrorism to work on the imagination of the people, and, in the attempt to curb their passions, to keep them in a state of fearful suspense and anxiety concerning their eternal salvation. It is not according to the spirit of Him, at whose birth the angels sang 'Peace to men of good will.' The Evangelist, who knew best the sentiments of the Sacred Heart, the beloved disciple, in his sublime Gospel, never mentions the name of hell, and records but a single instance in which his Master refers to the pains of the wicked, when He speaks of the judgment: 'And they that have done good things shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment.' I remember having read twenty-nine different quotations from the New Testament to prove that salvation is promised to him who believeth or invoketh with faith the powerful name of Jesus. And how do you explain the words of the Apocalypse: 'I saw a *great* multitude, which no man could number, of all nations and tribes, and peoples and tongues'? Where is your *small* number of elect?"

Father James had no desire to answer directly, but warded off a new defeat by asking the good rector of Bayview:

"Did you ever preach on hell and eternal damnation?"

"I did; in fact, the second sermon of my life was on that

subject. Every young priest starts out to reform the world; he is anxious to imitate St. John the Baptist in his fearless and scathing denunciations of sin and error. Perhaps there is a subtle vanity in this power to denounce wrong and prophesy evil. But if we assume the role of a reformer, like the Precursor, let us be sure to have also his good sense. The Baptist dealt gently with sinners and was easy with the poor people and the rough soldiers who came to his sermons; his hard words were solely for hypocrites. My second sermon was on hell; since then I have never preached on the subject *ex professo*. I frequently point to its excruciating tortures for those who knowingly and wilfully persist in trampling under foot God's graces, but the sermon on hell I leave to the Mission Fathers, when it is opportune and produces good. The ordinary Sunday sermon for our people should rouse the heart and refresh the mind of the hearer; in a word, it should encourage and build up—that is to say, it should be *pleasant;* 'ut veritas placeat,' as St. Augustine has it. To threaten with fire and brimstone, to use thunder and lightning, is to destroy. Our mission is to edify with the soothing doctrine of the merciful Master, whose words ever breathe hope and forgiveness for the greatest sinner, and of whom Isaias said in advance: 'He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish, till He send forth judgment and victory. And in His name the Gentiles shall hope.'"

"But it seems to me," Father James remarked, "if you make salvation too easy and maintain that the majority of our people will be saved, you loosen the salutary restraints which the fear of hell places on the majority. How many would keep from evil ways if it were not for fear of hell-fire?"

"Very few, I fear; for comparatively few people in the world serve the Lord out of pure love. Nevertheless, to tell you candidly my own conviction, and for which I can furnish you better arguments than you have produced in favor of your small number of elect, I believe that the greater number of human beings, from Adam down to the last child born on earth,

on the day of judgment will be on the right side. My opinion is of greater practical value than is yours for bringing souls to the Master. My experience in the confessional these many years has given me an insight into human nature and the workings of divine grace which all the books ever written could never have communicated or explained to me. I have grown mellow with years and experience. I am convinced that there is more good in this world than the world would ever acknowledge. Comparatively few people sin through malice; most sins are committed through human frailty and ignorance, which the Lord, who knows our hearts, mercifully and readily remits upon repentance. Nor does my theory destroy the salutary fear of hell. If it be not very *probable* that I shall be lost, it always remains *possible;* if out of one hundred men one may be damned, *I* may be the one. No matter how large the number of those to be saved, I will not be among them unless I make good use of my own free will. Besides, we ignore the mystery of distribution of divine grace and of final predestination. Heaven is given as a reward; we must work for it; a *just* Judge will decide our victory. What our people need most and constantly is encouragement, not discouragement. They more frequently realize their shortcomings than we assume, and they often confess themselves worse than they are. Let us cheer them along this hard road of daily crosses, and make life a bearable burden in the hopeful light of the Christian law, instead of doing like the Pharisees who 'bound heavy and insupportable burdens and laid them on men's shoulders.' The yoke of the Lord is sweet, and His burden is light. St. Paul was not dealing in idle cant when he enjoined Timothy to 'avoid foolish questions. . . . The servant of the Lord must not wrangle, but be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth.'"

It was with an exceptionally grateful heart that the movable rector of Danville took leave on that Monday of his elder brother priest. He had learnt a good deal from him. On his return home he meditated on those beautiful words of St. Paul suggested by Father Andrew: "The servant of God must be mild and patient." He examined his conscience about these

two necessary qualities of a true priest, casting a glance back over the years of his ministry. And the fruit of his reflections and soliloquy was, *always* to be merciful to poor sinners, and *never* to repeat his sermon of yesterday.

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THE REVEALED FORM OF THE DIVINE NAME.

SOME time ago the question regarding the pronunciation of the Hebrew form of the Divine Name יְהֹוָה which the Jews, from an early date, believed incommunicable, was broached in the AMERICAN ECCLESIASTICAL REVIEW. The subject is one about which much misunderstanding has existed in the past, even among scholars. Hence it may be presumed that a brief discussion which deals with the use of the tetragrammaton, in the light of recent Biblical studies, will interest the learned circle of clerical readers to whom the REVIEW addresses itself. In the present paper I propose to confine myself to tracing the meaning and origin of that august Name.

I.

The incident which reveals to us the Holy Name of God, as it was in use for ages among the Israelites, is very simply related by the sacred writer. This simplicity is the more striking when contrasted with the grandiloquence and splendor which characterized the Egyptian cult at the time of Rameses II. In the magnificent temple at Thebes, one of the halls of which might easily enclose any of our largest churches, we still recognize the image of the Pharaoh led in gorgeous procession amid solemn chants and surrounded by a vast multitude of barbarian attendants, offering sacrifices to the supreme deity. In strange contrast with this exhibition of splendor the sacred text shows us the picture of a simple shepherd on the slopes of Mt. Sinai. He appears to have come from the land of Madian, to the east of the Elanitic gulf, thence to have crossed the desert of Tih, where the pasture is scant. Ascending from valley to valley he finally reaches the top of

the granite-flanked mountain, where his flocks find abundant springs and rich vegetation. While at rest one day on the slope he suddenly perceives an isolated bush aflame. The fact is not strange in itself; but what attracts his attention is that the flames do not consume the burning branches. Then, apparently from the centre of that fiery bush there comes a wondrous voice bidding him go to Pharaoh and to lead the people of his race out of Egypt. Moses hesitates. Who is he, a banished shepherd, that he should stand before King Pharaoh? The voice assures him of the Divine aid, and Moses is prepared to obey. But how shall he address the King? What credentials shall he present to his people? "I am going to find the sons of Israel and tell them: 'The God of your fathers hath sent me to you.' But if they ask me His Name, what shall I say to them? And God said to Moses: '*I am He who is — I am!*' And He said: 'Behold what you will say to the children of Israel: *I am* hath sent me to you.' Again God said to Moses: 'Behold what you will say to the children of Israel: Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you;' that is My Name forever."

Before explaining the Divine answer, let us briefly examine the question proposed by Moses. The fact that he asks in what name he is to speak leads us to assume that Moses did not know the name of God among the Hebrews. This need not surprise us, since we have no assurance that the Hebrews had one common term for their conception of the Most High, with which Moses, who had not been brought up among them, might be familiar. Indeed, we know that when previously he had attempted to save them, they treated him as an alien and with defiance. He might easily foresee, therefore, that they would refuse to accept his mission without some special proof that he had a title to their confidence. The simple knowledge of the name of their God might not suffice of itself to establish this confidence; nevertheless, he must be able to answer at least the preliminary question as to the authority whence he derived his commission. We may suppose too that Moses, wishing to know the Divine Name,

consults his feelings of reverence, so that even if he were familiar with their common and universal practices, he might ask the question in behalf of his brethren who may not have been in the habit of giving to the God of their fathers a particular name which designated Him as their national God. Moses thus asks the name of their God both for his own and his people's information; and Almighty God, in explaining as well as revealing the Divine Name, addresses not only Moses but also the people.

The name as given in Exodus may be considered either as standing alone, or in its context with the sacred narrative. The information regarding its meaning furnished by the inspired text would in itself suffice for our instruction since it comes to us on the Divine authority; but as the *savants* prefer to inquire into the etymology of the word, we must answer them, although it is clear that the etymology of a word does not always give the meaning of the word, especially in certain stages of development through which a spoken language necessarily passes in the course of ages. The Divine Name is here restricted to a certain official meaning; it enters, so to speak, into the history of the Jewish people at a stage when their civil status had attained a particular form of development. This must be kept in mind. Whatever meaning may have been attached to the word יהוה as a fixed term before the age of Moses, is of little importance except so far as it may interest the historian of antiquity. Usage is the law of language, so that, as Aristotle says, every term, being indifferent in itself to the thing it might signify, receives its interpretation from actual usage. We shall see, moreover, that the safest method of solving etymological doubts is to be found in a recourse to the text of the writing in which the word appears, and hence, in the present case, to the Bible.

Let us now proceed in our investigation. It may be accepted as commonly agreed upon among scholars that the four letters, יהוה (Y–H–W–H), are not accurately rendered by the phonetic *Jehovah;* for the vowels found in the word Jehovah are those of the word *Adonai*, applied to consonants for which they were not meant originally.

An ancient tradition, received by Theodoret, attributes to the Samaritans the pronunciation Ιαβη (*Yavé*), and it has been adopted by the critics as the most suitable for rendering the form of the Divine Name. It must be a name, formed after the type of Yaqob, corresponding consequently to an imperfect of the verb הוה (H–W–H). The vocalization, *Yahweh*, would come nearest to the original Hebrew. Very recently Mr. Pinches has proposed Yahvah, following the construction of certain Israelitic names discovered at Nippur by the American explorers, under the direction of Professor Hilprecht. But the termination *Yama*, being merely the equivalent of the Hebrew *Yah*, would not help the solution of the question.

We may, therefore, adhere to the pronunciation Yahweh. But what is the meaning of the word? We have said that it is a verbal form of the imperfect; now the imperfect in Hebrew may denote either the past (rather a certain form of the present) or the future, and can express either a simple action or a causative action, *ex. gr.*, to produce or to cause production. These differences enter into the various meanings of the word, apart from the fact that the signification of a term may have, through usage, changed in the course of ages. Thus a wide range of speculation opens as to the meaning of ancient words. Take the word in question. It certainly signifies "to be," with a form rather Aramaic than Hebraic. "To be" may be taken as the absolute being "*το* esse" or the "*το* fieri." Whilst the word is employed in the absolute sense, it is more frequently met in its "*το* fieri" sense, that is, as signifying what happens or what is produced anew.

Various theories have been advanced regarding the original meaning of the word. I have elsewhere taken the liberty[1] to criticize the strange series of modifications of thought proposed by the classical dictionary of Gesenius, and I am glad to see that the passage to which I referred has disappeared from the twelfth edition. However, such authorities as Lagarde and Stade, followed by others more recently, have continued to hold that, the primitive sense of the word being

[1] *Revue Biblique*, II, 1893, p. 322, *seq.*

"to fall," Yahweh was either "He who falls," in the form of meteors, or "He who causes to fall," the thunderbolt. This explanation is altogether fanciful, and hardly merits consideration. Indeed, Yahweh sent the storm on Sinai; but the meaning of "to fall," or "to cause to fall," from the root, הוה, is utterly indemonstrable.

The meaning of "to be" applied to the term has a much better foundation. Yahweh *is*, or He *causes to be*. The former meaning is in harmony with the text of Exodus; the latter is unquestionably very plausible. Yahweh would be "He who causes things to exist," the Creator. But there is a serious difficulty in admitting the existence of the verb הוה as causative, since we have no tradition to support this interpretation, so that it would be impossible to determine the meaning of Yahweh by the accepted etymological methods. Nor is this fact to be wondered at. The same difficulty occurs with regard to the name of God, אל (El) and אלהים (Elohim), by which the Deity is known. Does אל signify the Mighty One, or the First, or the End of all things? Frequent discussion has centered round this point, and is likely to continue for some time. As to the name *Yahweh*, whatever its origin, we find it with a particular meaning attached to it at a fixed epoch in the Jewish history. What this meaning is we may find by an examination of the text of Exodus. In our passage it is not doubtful that יהוה (Y–H–W–H) is explained by היה (H–I–H), and it is just as certain that היה signifies "the Being." It would be quite impossible to ascertain the actual first meaning of the term. But it has been suggested that the known form of the word might represent but an incomplete expression of an idea. This hypothesis, which was entertained by Jewish commentators of ancient times, has recently been revived by M. Skipwith.[2] This author remarks, with R. Smith, that the Arabian tribes have a war-cry which is nothing else than a proper name—that of the presumed ancestor of the tribe. Now, ancient proper names are frequently partial phrases in which the word God is understood: "May God give," "May God increase," "May God protect." Yahweh might have been at first the war-cry

[2] *Jewish Quarterly Review*, July, 1898.

of the tribe: "He will be," *God with us* being understood. And it is not difficult to furnish texts where God is represented as "being with" Israel. As an instance, we need only cite the famous prophecy of Isaias—God with us—Emmanuel.[3] M. Skipwith points out elsewhere that an ellipsis must necessarily be supposed in certain mottoes or watchwords, such as *Je maintiendrai*—that is to say, "will maintain my country's rights;" or to cite his own motto, *Sans Dieu je ne puis*, which, as he wittily states, his grandfather interpreted—"Without God I cannot jump over the wall." No doubt the Arabs frequently use the name of their primitive ancestor as a war-cry, and I myself vividly remember a nocturnal alarm in the desert of Tih, when the *Alawin* cried with one voice, "Abou n Djad!"—that is, the name of their hereditary sheik. But in these cases it is the proper name which becomes the war-cry; it is not the war-cry which is adopted as a chief's proper name. This makes a great difference, even if it did not appear somewhat improbable that a name originally only associated with the Divine Name *El* should pass afterward for a divine name itself.

The theory of the name being a mere elliptic form does not, therefore, commend itself as based on fact. Furthermore, it is opposed to the spirit of the text in which the name of Yahweh is explained by the idea of *being*, purposely repeated. As the idea of *being* may be considered as permanent or as transitional, it is natural enough to render it either by the present or by the future tense. We can hardly conceive that God explained Himself by saying: "I am He who begins to be—who happens." We have to choose between "I am who am" and "I will be who will be." The second meaning does not exclude the actual present existence; it indicates rather that the actual existence will hereafter assume a new relation towards the Israelites. This is what many interpreters of to-day call historical being, and there are no theological considerations which hinder us from adopting this reading. It seems, too, to have the support of another text in which God declares that He is Yahweh, the same who made Himself known as *El Shaddai*

[3] Isaias 7: 14.

to Abraham, to Isaac, and to Jacob,[4] but who now indicates by a new name that He will make a change, if we may so express it, of His relations to Israel. He is the Being *who is*, the reasons of whose existence are to be found in Himself. This is the logical order in the explanatory process wherein the Divine Name is mentioned first, and compared with the verb היה—to be; after which the idea of being is defined of itself, to the exclusion of any other concept.

This interpretation is surely very simple, and is clearly in harmony with the traditional rendition followed by the Septuagint. It may be urged that it is rather metaphysical and out of the reach of the intelligence of people in the time of Moses. It is the scholastic notion of *aseity*, the Being who is *a se*, who has in Himself the very essence of being, whose essence is existence. Such a conception assumes, it is objected, a superior philosophical training. But the objection is hardly logical. If the meaning of the word, whether metaphysical or not, were demonstrated, we would simply have to find out from that text what were the intellectual concepts of the time. Besides it is not the Israelites who use the term, but God Himself, who might certainly reveal ideas superior to those of man; for such is precisely one of the chief objects of revelation. Nevertheless, we need have no hesitation in allowing that, since the Old Testament revelation follows a gradual process of development, one might hesitate to accept the metaphysical interpretation of the passage apparently advocated by the Septuagint writers in their abstract *I am who am.* But then it must not be forgotten that the idea of being or existence is not only the most metaphysical, but is also the most common concept. Philosophers themselves admit the fact. It is not a question here of existence as distinct from essence; but it is a question of the truth that what is and what is not are contradictory terms which everybody realizes, just as the notion of existence is contrary to the idea of what has ceased to be or not yet begun to be. In the Old Testament God calls Himself more than once the "Living God," whilst the idols are characterized as having no being. And the more we search

[4] Exodus 6: 3.

into the history of early cults, the more do we discover that the fundamental idea of the ancients was the worship of the dead, whereas the Old Testament is almost completely silent about the dead and brings into prominence the fact that God *is*, that He is a living God.

Thus the meaning of the passage in question, as it reads in the Pentateuch, becomes clear. Yahweh is *He who is*, *He is I am*, or, *I am He who is I am*. If elsewhere the name of Yahweh is qualified by such expressions as that of Emmanuel—God with us—it proves simply that the Israelites preferred to understand the Divine Name in that way, which would be at most another interpretation current in Israel, although it might not at all express the meaning of the passage. It is with that meaning that the word Yahweh made its official appearance in history. Was it then completely new? This brings us to the question of its origin.

II.

On the one hand it would appear, from the passage in Exodus (6: 3), that the word is entirely new; for the text is as explicit as seems possible, so that the purpose of our passage cannot remain in doubt. On the other hand, even in Genesis God is constantly called Yahweh (15: 7); and it would seem that certain proper names in use before the time of Moses, such, for instance, as that of his own mother, יוֹכֶבֶד (Jochabed—The *Lord* is her glory), already suppose the knowledge of Yahweh (Ex. 6: 20). It might indeed be said that the author of Genesis uses a prolepsis in giving at that time the name of Yahweh to Him who was to make Himself known under that title only at a later date. But even so, it could hardly be admitted that the name of the mother of Moses had been changed from its supposed original form on the same principle of prolepsis. Catholic exegetes meet the difficulty in this wise: The name was known as a *name*, although the people did not know its *meaning*. Hence, what was revealed to Moses is not the name of Yahweh, but the profound meaning which it contained,—the assurance which it gave the Israelites of the power and fidelity of God. The learned P.

de Hummelauer has no difficulty in showing that this assumption is without sufficient grounds. The care which the Elohistic writer takes never to mention Yahweh before the scene of the burning bush, as well the persistency of Moses in ascertaining the name of the God of his fathers, go to prove that the name itself was unknown or at least not universally recognized as that of the God of the Israelites. The Hebrew tradition touching this matter, as we find it in the Elohistic document and the Priestly Code, finds corroboration in the oldest of the prophets; for Osee places the recognition of Yahweh as God in the period of the Exodus (Osee 12: 6–10). According to the Qenite hypothesis of interpretation, to which critics like Tiele and Budde attach much importance, Moses borrowed both the knowledge and the name of Yahweh from the Zenites, the tribe of his father-in-law. This theory seems to explain everything satisfactorily. The Yahwistic document always employs Yahweh, because in the mind of its author it is the name used in ancient tradition. The author was a Judean, in habitual intercourse with the Qenites; he had nothing to learn from them, except perhaps regarding the prehistoric epoch. On the contrary, the tribe of Joseph, to which the Elohist belongs, had known the God of the Qenites since the dwelling of Moses on Mt. Sinai, and through Moses. Thus the difference between the two documents is also explained. This hypothesis might be accepted as solving the difficulty, but it does so by accumulating improbabilities. For we have to suppose that Joseph alone went down to Egypt, which is contrary to all tradition; that the Qenites exercised enough influence over the tribe of Joseph to impose upon it their national God; and that the name Yahweh already existed in Juda, without Joseph taking account of it or even knowing of it; or that Juda, later on, borrowed it either from the Qenites, without keeping remembrance of it, or from Joseph, although he had the same opportunities as the former to know the relatively recent origin of the name. Finally, we must not leave out of view the fact that the question is nowhere regarding the God of the Qenites, but regarding the God of the fathers, and it seems wholly unlikely that all Israel would have recognized

the deity of an insignificant tribe as the representative God of Abraham, of Isaac, and of Jacob. Let me add, too, that after all Jethro was not in his home on Sinai (Ex. 18: 22), and that there is no reason to assume that the God of Sinai was identical in name with the God of the Qenites. Furthermore, the existence of the Divine Name, under whatsoever form, before Moses, and its diffusion outside the limits of the pastures belonging to Jethro's family are in absolute opposition to the Qenite hypothesis as originally proposed. The discovery at El Amarna seems to decide the question, and put a definite end to the theory. The letters which had come from the country of Canaan long before Moses contain proper names which we can hardly explain otherwise than by connecting them with the Divine Name of Yah, placed, as in Hebrew names, either at the beginning or at the end of the word. The same is to be said of the Egyptian documents much anterior to the Exodus, as Mr. Max Müller has shown.[5] But Yah is a form of the Divine Name, which occurs separately, a fact which gives a peculiar significance to such Hebrew names as Jocabed, or Joseph, since these contain another form of the Divine Name, Yeho, found only, however, as an element of theophoric names. We have evidence, also, that there was a Babylonian deity, *Yau*, distinct from the goddess and spouse of Shamash, bearing the same name. The name, which hitherto had been read *Malikram*, occurring in the account of the expedition of Sennacherib against Ezechias, is now identified with *Joram;* whence we legitimately conclude that the Babylonian Yau formed an element of certain proper names just as Yahweh did. This seems to indicate the Babylonian origin of the latter name.

Whilst, however, we find the word Yah in use before the Exodus, it does not follow that the form Yahweh is equally old. Some grammarians believe that there can be no doubt, according to the critics, about the earlier use of Yahweh, since Yahweh, Yeho, Yahu, have all the same source; for Yahweh, as Kœnig maintains, being the longest form, is most likely the primitive form of the sacred Name, of which Yahu

[5] *Asien und Europa*, 162, 239, 312.

and Yah are abbreviations. Still the fact remains that, historically, Yah is prior to Yahweh. Hence, other grammarians incline to the opposite solution, which leaves us to conclude that grammar, by itself, cannot decide the question.[6]

The question therefore remains: Is the term Yahweh anterior to the time of Exodus? It is certain that the term Yah was already known at that period. On a former occasion[7] I suggested that, since the Bible presents to us the name of Yahweh as new, which is nevertheless admittedly derived from the previously known term; and since, though unknown to the Hebrews, it is represented as the term belonging to the God of their fathers, we might safely assume that at the time of the Exodus, or a little before, the ancient Yah was transformed into Yahweh. That would indeed remove the principal difficulty, namely, that of reconciling the novelty of the name with its existence as demonstrated by science under its shortest form, Yah. Besides, it is only under its shortest form that it can be construed into meaning "being," and it is only under that form that it appears as the national God of Israel. We have analogous changes in the case of Abraham from Abram, at his entrance into Canaan, and of Sarai to Sara. This solution has been fully endorsed by Fr. de Hummelauer in his commentary on Genesis, and to an extent also by Hommel and Muss Arnolt.[8] As regards the assimilation of Yahu and Yah, it goes back to the Paradise of Fried. Delitzsch.

One difficulty, however, remains. Must we suppose the additional syllable the subject of Divine revelation? Providence, as a rule, builds on what already exists, without destroying. We may assume here a natural transformation made use of by God to raise His people into loftier conceptions of Himself. The structure of the word is rather Aramaic, and we now know that the word "to be" (El Amarna, 149, 38) in Canaanitish was at the time written with yodh (י) not with waw

[6] For the derivation of Yahweh, see Grimme's *Grundzüge der hebräischen Accent und Vocallehre*, Freiburg, 1896; Answer to Kœnig, in ZATW, 1897, p. 172.

[7] See *Revue Biblique*, 1893, pp. 329 *seq.*, a paper under the pseudonym of "Barns."

[8] *Die Altisraelitische Ueberlieferung*, p. 100, *Assyrisch-Englisches Handwörterbuch*, in course of publication. Berlin: Reuther.

(1) long before Moses. It might occur to the philologist that we have here some Aramaic pronunciation of Yahu which may have gradually crept into the language of the Patriarchs.

But the discovery of Prof. Hilprecht admits of another hypothesis. The termination Yahu or Yah is constantly written Yama—equivalent to Yawa. This spelling dates only from the Persian epoch, but it answers evidently to the nature of the Babylonian writing and pronunciation. We can draw thence one of two conclusions: either the writing supposes a pronunciation of Yahu coming very near to Yahweh, or it may have brought about that pronunciation, especially among strangers, who were likely to acquire peculiar habits of pronunciation during their sojourn in Aramean countries. The discovery of the American expedition would thus throw a decided light on our important problem.

Many readers will, however, be concerned more with the religious problem than with the transformation of the word. Who was this God Yahu? Was he not one of the numerous gods of the Chaldean pantheon? What claim has he to be regarded as the one true God? These questions have thus far remained unanswered. Fried. Delitzsch interprets the name as meaning something like father, which is interesting enough; and Hommel compares it to the heavens or the God of heaven.[9] If from the beginning the term was used as equivalent to El, the Supreme and only True God, it would be by no means repugnant that the Hebrews should have kept the tradition. Nor would this conflict with the hypothesis that Chaldeans discarded him as the chief deity at the time of the departure of the Hebrews. We might suppose that He would continue by custom to figure among the proper names. Thus the old name was taken to signify the Being by excellence, the only true God. So does He appear in history. It is He alone whom the Hebrews adored as God.

I have already endeavored to point out the reasons of this Divine economy. Everywhere the primitive name of El was

[9] M. G. Margol Louth, *Contemporary Review*, Oct., 1898, likens him, though without any show of reason, to the moon-god. We are astonished that Prof. Hommel appears to give his support to that theory.—*Expository Times*, Dec., 1898.

replaced by that of particular gods. Baal and Astarte among the Canaanites; Atthar among the Arabs; Nabo, Sin, Mirodach among the Babylonians, took the place of El in proper names. For these nations particular names are not synonyms of El; they merely indicate participation in his nature, and may be multiplied at will. God did wish the Hebrews to worship Him under a name which was that of their God and of no other. Thus Israel might gather round the Lord their God and fight His battles; and since El, which had become a common name for other nations, could no longer fulfil such a purpose, God condescended to take a proper name whereby to rally His people. The name which henceforth takes the place of the ancient El is a name which expresses existence by excellence, the plenitude of being. With Him no other being can be associated as possessing attributes or powers which are not in Him. Such is the meaning of the Divine Name as interpreted, simply in the light of the Biblical record, and apart from all merely personal speculation.

One can hardly fail to recognize the wondrous purpose of this revelation of the Divine Name. The contemporary Egyptians of Moses loved to speak of "the Being," of the God who is the being and the source of being. But they mingled many errors with that sublime litany of the Being. When we compare their sonorous but empty grandiloquence about their sun-god with the simple account of Exodus, the purity of the Mosaic conception appears in all the emphatic simplicity of its Divine origin, and forces us to the conclusion that it is not human reason which the sacred text proposes, but a teaching which has come from heaven.

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MY NEW CURATE.

XXIV.—The Sermon.

I AM quite sure that sermon cost me more anxiety and trouble than Father Letheby suffered. I was deeply interested in its success, of course. But that was not the point. I am probably the feeblest and worst preacher in my diocese. This gives me the indefeasible right to dogmatize about preaching. Just as failures in literary attempts are the credentials of a great critic, so writers on sermons can claim the high authority and ambassadorship to dictate to the world, on the grounds that they are incapable of producing even a catechetical discourse. But they fall back upon that universal and indisputable privilege of our race—the belief in their own infallibility. It often surprised me that the definition of Papal Infallibility, which concentrated in the Vicegerent of the Most High the reputed privilege of our race, did not create a greater outcry. It was the final onslaught of the Holy Spirit on the unspeakable vanity of the race. It was the death blow to private judgment. At least, it ought to have been. But, alas! human vanity and presumption are eternal and indestructible. From the corner-boy here at my window, who asks indignantly—"Why the deuce did not Gladstone push his Bill through the House of Lords, and then force the Commons to accept it?"—to the flushed statesman, whose dream is Imperialism; from the little mannikin critic, who swells out his chest, and demands summary vengeance on that idiot of an author who has had the daring presumption to write a book on the Greek accent, or binary stars, up to the *Jupiter Tonans* of the world-wide circulating journal, which dictates to the universe, it is all the same. Each from his own little pedestal—it may be the shuffling stilts of three feet high, or it may be the lofty security of the Vêndome column,—shrieks out his little opinion, and demands the silence or assent of the universe. Would that our modern Stylites, like to those of old, might, from their eminences, preach their own nothingness! Would that, like the Muezzins of Islam, they might climb the minarets of

publicity and fame, only to call the world to praise and prayer!

But I, sharing the weaknesses, and, therefore, the privileges of a common humanity, claim the right to the luxury of preaching, which comes nearest to that of criticizing, and is only in the third degree of inferiority from that supreme pleasure that is involved in *I told you so.*

And so, here by the western seas, where the homeless Atlantic finds a home, do I, a simple, rural priest, venture to homilize and philosophize on that great human gift of talk. Imagine me, then, on one of those soft May evenings, after our devotions in my little chapel, and with the children's hymns ringing in my ears, and having taken one pinch of snuff, and with another poised in my fingers, philosophizing thus:

"I think,—that is, I am sure,—that the worst advices I ever heard given in my life were these:

ON PREACHING.—Try to be simple; and never aim at eloquence.

ON MEDITATION.—Keep your fingers in your Breviary, and think over the lessons of the Second Nocturn.

"And they are evil counsels, not *per se*, but *per accidens;* and for precisely similar reasons. They took no account of the tendency of human nature to relax and seek its ease. When the gray-haired counsellor said, 'Be simple,' he said, 'Be bald and vulgar.' For the young men who listened aimed at simplicity, and therefore naturally argued, the simpler the better; in fact, the conversational style is best of all. Where, then, the need for elaborate preparation? We shall only vex and confuse the people, consequently preparation is superfluous. We know the results. 'A few words' on the schools; an *obiter dictum* on the stations; a good, energetic, Demosthenic philippic against some scandal. But instruction,—oh, no! edification,—oh, no! That means preparation; and if we prepare, we talk over the people's heads, and we are 'sounding brasses and tinkling cymbals.'"

"But surely, sir, you wouldn't advise young men to study the eloquence of Massillon, or Bourdaloue, or Lacordaire? That would be talking over their heads with a vengeance."

"Do you think so?" I said. "Now, listen, young man. Which is, you or I, the elder? I am. All right. Now, my experience is that it is not the language, however eloquent, the people fail to follow, but the ideas, and they fail to follow the ideas because they are ill-instructed in their religion. Of course, I'm involved in the censure myself as well as others. But I proved this satisfactorily to myself long ago. We were in the habit of 'reading a book' at the Lenten exercises in the last town wherein I officiated as curate. Now, the people hate that above all things else. They'd rather hear one word from a stuttering idiot than the highest ascetical teaching out of a book. Nevertheless, we tried it; and we tried the simplest and easiest books we could find. No use. They couldn't follow one paragraph with intelligence. One evening I read for them—it was in Passion week—the last discourse of our Lord to His disciples —words that I could never read without breaking down. I assure you, they failed to grasp the meaning, not to speak of the pathos and divine beauty, of those awful words. They told me so."

"Do you mean then to conclude that we, young priests, should go in for high, flowery diction, long phrases, etc.? I could hardly imagine any man, least of all you, sir, holding such a theory!"

"You're running away with the question, my boy. The eloquence that I recommend is the eloquence of fine taste, which positively excludes all the ornaments which you speak of."

"By Jove, we don't know where to turn," said my curate. "I never ventured, during my late English experience of seven years, to stand in the pulpit and address the congregation, without writing every word and committing it to memory. I daren't do otherwise; for if I made a mistake, fifty chances to one, some Methodist or Socinian would call at the presbytery next morning and challenge me to deadly combat."

"And why should you give up that excellent habit here," I said, "and go on the *dabitur vobis?*"

"Because you may conjecture easily that I shall be talking over their heads."

"Better talk over their heads, young man, than under their feet. And under their feet, believe me, metaphorically, they trample the priest who does not uphold the dignity of his sacred office of preacher. 'Come down to the level of the people!' May God forgive the fools who utter this banality! Instead of saying to the people: 'Come up to the level of your priests, and be educated and refined,' they say: 'Go down to the people's level.' As if any priest ever went down in language or habit to the people's level who didn't go considerably below it."

"'Pon my word, Father Dan," said Father Letheby, "if I did not know you so well, I would think you were talking nonsense."

"Hear a little more nonsense!" I said. "I say now that our people like fine, sonorous language from the altar; and they comprehend it! Try them next Sunday with a passage from Lacordaire, and you'll see what I mean. Try that noble passage, 'Il y'a un homme, dont l'amour garde la tombe,' 'There is a man whose tomb is guarded by love,'—and see if they'll understand you. Why, my dear fellow, fifty years ago, when the people were a classical people, taught only their Homers and Virgils by the side of the ditch, they could roll out passage after passage from their favorite preachers, and enjoy them and appreciate them. It was only a few days since, I was speaking on the subject to a dear old friend, who, after the lapse of fifty years, quoted a passage on Hell that he had heard almost as a child: 'If we allowed our imagination, my dear brethren, to dwell persistently on this terrific truth, Reason itself would totter on its throne.' But the people of to-day cannot quote, because they cannot get the opportunity. The race of preachers is dead."

I shut him up, and gave myself time to breathe.

"Would you say then, sir," he said meekly, "that I should continue my habit of writing out verbatim my sermons, and then commit them to memory?"

"Certainly not," I replied. "Unless you find it necessary to maintain the high level on which all our utterances should be placed. And if now, after the practice of seven years, you

cannot command your language, you never will. But here is my advice to you, and, as you are a friend, I shall charge nothing for it, but I make it copyright throughout the universe:

I. STUDY.
II. PREACH NOT YOURSELF, BUT GOD.
III. LIVE UP TO YOUR PREACHING.

That's all."

He appeared thoughtful and dissatisfied. I had to explain.

"A well-filled mind never wants words. Read, and read, and read; but read, above all, the Holy Scriptures. Never put down your Breviary, but to take up your Bible. Saturate yourself with its words and its spirit. All the best things that are to be found in modern literature are simple paraphrases of Holy Writ. And interweave all your sentences with the Sacred Text. All the temporal prosperity of England comes from the use of the Bible. All its spiritual raggedness and nakedness from its misuse. They made it a fetish. And their commentators are proving, or rather trying to prove, that it is only a little wax and pasteboard—only the literature of an obscure and subjugated race. But, even as literature, it has had a tremendous influence in forming the masculinity of the British character. They are now giving up the Bible and the Sabbath. And the *debâcle* is at hand. But I often thought we would have a more robust piety, a tenderer devotion, a deeper reverence, if we used the Sacred Scriptures more freely. And our people love the Sacred Writings. A text will hang around them, like a perfume, when all the rest of our preaching is forgotten. Why, look at myself. Forty years ago I attended a certain Retreat. I forget the very name of the Jesuit who conducted it; but I remember his texts and they were well chosen:

'I have seen a terrible thing upon the earth: a slave upon horseback, and kings walking in the mire.'

'You have taken my gold and silver, and made idols unto yourselves.'

'If I am a father, where is my honor?'

'If I am a master, where is my fear?'

I have made hundreds of meditations on these words, and preached them many a time. Then, again, our people are

naturally poetic; the poetry has been crushed out of their natures by modern education. Yet they relish a fine line or expression. And again, their own language is full of aphorisms, bitter and stinging enough, we know, but sometimes exquisite as befits a nation whose forefathers lived in tents of skins. Now give them a few of the thousand proverbs of Solomon, and they will chew them as a cow chews the cud. But I should go on with this subject forever."

"But what about the use of sarcasm, sir? Your allusions to the Gaelic sarcasms reminded me of it. I often heard people say that our congregations dread nothing so much as sarcasm."

"I'm glad you reminded me of it. I can speak on the matter like a professor, for I was past-master in the science. I had a bitter tongue. How deeply I regret it, God only knows. I have often made an awful fool of myself at conferences, at public meetings, etc.; I have often done silly and puerile things, what the French call *bêtises;* I think of them without shame. But the sharp, acrid things I have said, and the few harsh things I have done, fill me with confusion. There's the benefit of a diary. It is an examination of conscience. I remember once at a station, a rather mean fellow flung a florin on a heap of silver before me. He should have paid a half-crown. I called his attention to it. He denied it. It was the second or third time he had tried that little game. I thought the time had come for a gentle remonstrance. I said nothing till the people were about to disperse. Then I said I had a story to tell them. It was about three mean men. One was an employer of labor in America, who was so hard on his men that when his factory blew up he docked them, or rather their widows, of the time they spent foolishly up in the sky. There was a titter. The second was a fellow here at home, who stole the pennies out of the eyes of a corpse. There was a roar. 'The third, the meanest of the three, I leave yourselves to discover. He isn't far away.' The bolt went home, and he and his family suffered. He never went to a fair or market that it was not thrown in his face; and even his little children in the schools had to bear his shame. I never think of it without a blush. Who wrote these lines?

He who only rules by terror
Doeth grievous wrong;
Deep as Hell I count his error,
Listen to my song.

"I'm not sure," said Father Letheby. "I think it was Tennyson."

"Thank God, the people love us. But for that, I should despair of our Irish faith in the near future."

"You said, 'Preach not yourself, but God?'"

"Aren't you tired?"

"No!" he said; "I think you are speaking wisely." Which was a direct implication that this was not in my usual style. But never mind!

"Let me carry out my own suggestion," I said. "Take down that Bible. Now, turn to the prophecy of Ezechiel—that lurid, thunder-and-lightning, seismic, magnetic sermon. Now find the thirty-third chapter. Now find the thirtieth verse, and read."

He read:

And thou, son of man: the children of thy people, that talk of thee by the walls and in the doors of the houses, and speak, one to another, each man to his neighbor, saying: Come and let us hear what is the word that cometh forth from the Lord. And they come to thee, as if a people were coming in, and my people sit before thee; and hear thy words, and do them not; for they turn them into a song of their mouth, and their heart goeth after their covetousness. And thou art to them as a musical song that is sung with a sweet and agreeable voice; and they hear thy words and do them not.

"Very good. Now, there is the highest ambition of many a preacher: 'to be spoken of by the walls, and in the doors of the houses.' And, when judgment came, the people did not know there was a prophet amongst them."

"It isn't easy to get rid of ourselves in the pulpit," said Father Letheby.

"No, my dear boy, it is not. Nowhere does the ἐγώ cling more closely to us. We are never so sensitive as when we are on ceremonies, never so vain as in the pulpit. Hence the barrenness of our ministry. The mighty waters are poured upon the land, to wither, not to fertilize."

"You said, thirdly, 'Live up to your preaching.' That's not easy either."

"No; the most difficult of the three. Yet here, too, your words are barren, if they come not supported by the example of your life. A simple homily from a holy man, even though it were halting, lame, and ungrammatical, will carry more weight than the most learned and eloquent discourse preached by a worldly priest. I know nothing more significant in all human history than what is recorded in the Life of Père Lacordaire. In the very zenith of his fame, his pulpit in Toulouse was deserted, whilst the white trains of France were bringing tens of thousands of professional men, barristers, statesmen, officers, professors, to a wretched village church only a few miles away. What was the loadstone? A poor country parish priest, informed, illiterate, uncouth,—but a saint. And I know nothing more beautiful or touching in all human history than the spectacle of the great and inspired Dominican, coming to that village chapel, and kneeling for the blessing of M. Vianney, and listening, like a child, to the evening catechetical lecture, delivered in a weak voice, and probably with many a halt for a word, by the saint of Ars."

Here I could proceed no further. These episodes in the lives of our holy ones fill me up to the throat, for my heart swells for their beauty. And I am a soft old fool. I can never read that office of St. Agatha or St. Agnes without blubbering; and St. Perpetua, with her little babe, kills me outright.

We had a great debate, however, the following evening about the subject-matter of the sermon. He wanted to preach on the *Magnificat.* I put down my foot there, and said, No!

"That poor Duff will be there; and you'll be like the victor rooster crowing over a fallen antagonist."

"But Duff and I are the best friends in the world."

"No matter. I suppose he has nerves and blood, like the rest of us. Try something else!"

"Well, what about the *Ave Maria*, or *Tu gloria Jerusalem, tu lætitia Israel*, etc.?"

"The very thing."

"Or, the place of the Blessed Virgin in Scripture?"

"You've hit the nail on the head. That's it!"

"Well, now," said he, taking out a note-book, "how long shall it be?"

"Exactly forty-five minutes."

"And I must write every word?"

"Every word!"

"How many pages will that make?"

"Twenty pages—ordinary copy-book. The first fifteen will be expository; the last five will be the peroration, into which you must throw all the pathos, love, fire, and enthusiasm, of which you are capable."

"All right. Many thanks, Father Dan. But I shall be very nervous."

"Never mind. That will wear off."

I said to myself, you have heavier troubles in store; but why should I anticipate? The worst troubles are those that never arise. And where's the use of preaching to a man with the toothache about the perils of typhoid fever?

I went down to see my little saint.

She was "happy, happy, oh! so happy! But, Daddy Dan, I fear 'twon't last long!"

"You are not going to heaven so soon, and leaving us all desolate, are you?"

"No, Daddy Dan. But Mr. Ormsby, who thinks that I have made him a Catholic, says he will bring down a great, great doctor from Dublin to cure me. And I don't want to be cured at all."

"If it were God's Holy Will, dear, we should be all glad. But I fear that God alone can cure the hurt He has made."

"Oh, thank you! thank you! Daddy Dan. You have always the kind word. And sure you know more than all the doctors. And sure, if God wished me to be cured, you'd have done it long ago."

"I'm not so sure of that, my child," I said; "but who is the great doctor?"

"He's a doctor that was in the navy—like my poor father—and he has seen a lot of queer diseases in India, and got a lot of cures."

"Well, we're bound to try every natural specific, my child. But if all fails, we must leave you in the hands of the great Physician."

"That's what I should like best, Daddy Dan!"

"You must pray now for Father Letheby. He is going to preach a great sermon."

"On what?"

"On our Blessed Lady."

"I should like to be there. The children tell me he preaches lovely. They think he sees the Blessed Virgin when he is talking of her. I shouldn't be surprised."

"I think he'll have crosses, too, like you, my dear. No, no, I don't mean illness; but crosses of his own."

"I should be sorry," she said, her eyes filling with tears.

"Of course, you want heaven all to yourself. Aren't you a selfish saint?"

"I'm not a saint at all, Daddy Dan; but Father Letheby is, and why should he be punished?"

"Why, indeed? Except to verify that line of Dante's of the soul in Paradise—"

E dal martirio venni a questa pace.

XXV.—May Devotions.

I often wonder if the May devotions in other countries are as sweet and memory-haunting and redolent of peace as here in holy Ireland. Indeed, I suppose they are; for there are good, holy Catholics everywhere. But somehow the fragrance and beauty of these May evenings hang around us in Ireland as incense hangs around a dimly-lighted church, and often cling around a soul where faith and holiness have been banished. I cannot boast too much of the picturesqueness and harmony of our evening prayers at Kilronan, at least until Father Letheby came. We had, indeed, the Rosary and a little weak homily. Nevertheless, the people loved to come and gather around the beautiful statue of our Mother. But when Father Letheby came, he threw music and sunshine around everything; but I believe he exhausted all his art in making the May devotions attractive and edifying. He said, indeed, that they were imper-

fect and would always remain imperfect, until we could close them with Benediction of the Most Blessed Sacrament; and he urged me again and again to apply for permission, but, to tell the truth, I was afraid. And my dear old maxim, which had done me good service during life—my little pill of all philosophy—*lente! lente!* came again to my aid. But I'll tell you what we had. The Lady altar had all its pretentious ugliness hid under a mass of flowers—great flaunting paeonies burning in the background, beautiful white Nile lilies in the front, bunches of yellow primroses between the candles, great tulips stained in flame colors, like the fires of Purgatory around the holy souls in our hamlet pictures. And hidden here and there, symbolical of the Lily of Israel, and filling the whole church with their delicate perfumes, were nestled lilies of the valley, sweetest and humblest of all those "most beautiful things that God has made and forgot to put a soul in." Then such hymns and litanies! I do not know, I am sure, what people feel in grand city churches, when the organ stops are loosed and the tide of music wells forth, and great voices are lifted up; but I think, if the Lord would allow me, I would be satisfied to have my heaven one long May devotion, with the children singing around me and the incense of flowers in the air, and our dear Mother looking down on us; only I should like that there were life in those wondrous eyes of Mother and Child, and I should like that that Divine Child, who holds us all in the palms of His little hands, would get a little tired sometimes of contemplating His Mother's beauty and turn in pity towards us.

Our order of service was: Rosary, Hymn, Lecture, Hymn, Litany of Loretto. Did you ever hear:

O, my Mother, still remember
What the sainted Bernard hath said,—
None hath ever, ever found thee wanting
Who hath called upon thine aid.

or:

Rose of the Cross! thou mystic Dove!

or Father Faber's splendid hymn:

Hark, hark, O my soul! angelic songs are swelling.

Well, if you didn't, God help you!

I used to read a book sometimes—sometimes Father Gratry's *Month of May*, sometimes that good little book, by the abbé Berlioux. But when the people began to yawn I flung the book aside, and said a few simple words to the congregation. And I spoke out of a full heart, a very full heart, and the waters flowed over, and flooded all the valleys.

The 31st of May fell on Sunday; and it was on this Sunday evening Father Letheby was to preach in the cathedral. I told the people all about it; and we offered the evening devotions for his success. Somehow, I thought there was a note of emphasis in the "Holy Marys" that evening; and a little additional pathos in the children's voices. Miss Campion presided at the harmonium that evening in place of Father Letheby. I think, indeed, that the people considered that prayers for their young curate were a little superfluous; because, as we came out, I was able to hear a few comments and predictions:

"Faith, you may make your mind aisy about him. They never heard anything like it before, I promise you."

"I heard they used to say over there in England that Father Burke himself couldn't hould a candle to him."

"If he'd spake a little aisier," said a village critic, who had a great opinion of himself, since he was called upon to propose a resolution at a Land-League meeting, "and rise his wice, he'd bate thim all."

"Did you ever hear Father Mac?" said an old laborer, dressed in the ancient Irish fashion, but old Father Time had been snipping at his garments as he couldn't touch himself. "That was the pracher! He hadn't his aiqual in Ireland. I rimimber wance a Good Friday sermon he prached in Loughboro'. Begor, you couldn't stick a pin between the people, they were so packed together. He kem out on the althar, and you could hear a pin dhrop. He had a crucifix in his hand, and he looked sorrowful like. 'In the Name av the Father,' sez he; thin he shtopped and looked round; 'and av the Holy Ghost,' sez he, and he shtopped agin; 'but where's the Son?' sez he, rising his wice; and begor, 'twas

like the day of gineral jedgment. Thin he tore off a black veil that was on the crucifix, and he threw it on the althar, and he held up the crucifix in the air, and he let a screech out of him that you could hear at Moydore; and—"

"Was that all the sarmon?" said a woman, who was an interested listener.

"Was that all?" cried the narrator, indignantly. "It wasn't all. He prached that night two mortial hours, and,"—he looked around to command attention and admiration,—"*he never tetched a sup of wather the whole time, though it was under his hands.*"

"Glory be to God," said the listeners; "sure 'twas wandherful. And is he dead, Jer?"

"Dead?" cried Jer, rather contemptuously, for he was on the lofty heights of success; "did ye never hear it?"

"Wisha, how could we, and 'tis so far back?"

"Some other time," said Jer, with a little pitying contempt.

"Ye may as well tell it now," said an old woman; "I hard the people shpake av him long ago; but sure we forget everything, even God sometimes."

"Well," said Jer, sitting on a long, level tombstone, "maybe ye don't know how the divil watches priests when they are on a sick-call. He does, thin. Fram the time they laves the house till they returns he is on their thrack, thrying to circumwent them, ontil he gets the poor sowl into his own dirty claws. Sometimes he makes the mare stumble and fall; sometimes he pulls down a big branch of a three, and hits the priest across the face; sometimes he hangs out a lanthern to lade him into a bog. All he wants is to keep him away, and WHAT he has wid him, and thin he gobbles up that poor sowl, as a fox would sling a chicken over his showlder, and takes him off to his din. Well, this night Father Mac was called out late. It was as dark as the caves down there by the say av a winter's night. As he wint along the road, he began praying softly to himself, for he knew the divil was watching him. All of a suddint he was taken out av his saddle and pitched head foremost in a brake of briars. When he recovered himself he looked around him and saw at a distance—"

"I thought it was dark, Jer," said a young mason, who knew that Jer was drawing the long bow.

"Av coorse it was, but couldn't ye see a light shining even on a dark night, my fine young man?" said Jer, in a temper.

"Oh, was it a light?" said the mason.

"Ye ought to think twice before intherrupting yer elders," said Jer. "Well, as I was saying, when he come to himself, he looked around, and he asked, in a loud wice, 'Is there anny wan there who could sarve Mass for a priest?' There was no answer. Thin he said a second time, 'For the love av God, is there anny wan there who could sarve Mass for a priest?'—"

"Begor, I always thought that was the shtory about the priest that forgot to say the Masses for the Dead, and kem out av his grave on Christmas night," said an old woman.

"Thrue for ye, so it is," said another. "Many and many's the time we heard it."

"Begor, Jer," said a young man, "ye're getting mixed."

"There's a hole in the ballad and the song fell out," said another.

"Jer could tell that story betther, if he had a couple of glasses in, I'm thinking," said the young mason, as they strolled away and left Jer sitting on the monument.

"Yes; or if he had the clay in his mouth, and the pint on the dresser," said his companion.

So was this great actor hissed off the stage. It was a bad breakdown, and there was no mercy. It turned the women's conversation back to their curate.

"May the Lord stringthen and help him in his endeavor, our darlin' man," said one.

"Amin, thin, and may the Blessed Vargin put the words into his mouth that he has to shpake," cried another. The children listened gravely. All that they could conjecture was that Father Letheby was engaged on a great and dangerous enterprise.

I never had a moment's doubt but that their prayers were heard and their predictions verified, although when Father

Letheby called the next day he looked depressed and gloomy enough.

"Well," I said, "a great success, of course?"

"I'm afraid not," he said moodily.

"You broke down badly just in the middle?"

"Well, no, indeed; there was certainly no breakdown, but the whole thing was evidently a failure."

"Let me see," I cried. "There are certain infallible indications of the success or failure of a sermon. Were there any priests present?"

"About twenty, I think," he replied. "That was the worst of it. You don't mind the people at all."

"And weren't they very enthusiastic," I asked, "when you returned to the sacristy?"

"No, indeed. Rather the contrary, which makes me think that I said something either perilous or ill-advised."

"Humph! Didn't any fellow come up to you and knock the breath out of your body by slapping you on the back?"

"No!" he replied, sadly.

"Didn't any fellow say: *Prospere procede, et regna?*"

"No!" he said. "It was just the other way."

"Didn't any fellow shake you by the hand even, and say: *Prosit! prosit!! prosit!!!*"

"I'm afraid not," he said gloomily.

"That's bad. Nor even, *macte virtute esto, Titus Manlius?*"

"No," he said. "There was no indication of sympathy whatsoever."

"Didn't any fellow drop into the vernacular, and say: 'Put the hand there. Sure I never doubted you,' and wring your hand as if he wanted to dislocate it?"

"No, no, no! There was simply dead silence."

"And perhaps they looked at you over their shoulders, and whispered together, as they put their surplices into their bags, and stared at you as if you were a sea-monster?"

"Something that way, indeed," said my poor curate.

"Did the bishop make any remark?"

"Yes. The bishop came over and said he was very grateful, indeed, for that beautiful sermon. But that, of course, was purely conventional."

"And the people? How did they take it?"

"They were very quiet and attentive, indeed: apparently an intelligent congregation."

"You don't think you were talking over their heads?"

"No, indeed. Even the poor women who were gathered under the pulpit stared at me unmercifully; and I think a few persons in front were much affected."

I waited for a few minutes to draw my deductions. But they were logical enough.

"My dear boy," I said at length, "from a long and profound experience of that wilful thing called human nature, allow me to tell you that every indication you have mentioned points to the fact that you have preached not only an edifying and useful, but a remarkable sermon—"

"Oh, that's only your usual goodness, Father Dan," he broke in. "I'm quite certain it was a failure. Look at the attitude of the priests!"

"That is just my strongest foundation," I replied. "If their enthusiasm had taken the other shapes I suggested, I should have despaired."

"Well, 'tis over, for better, for worse," said he; "I did my best for our Lady, and she won't blame me if I failed."

"That is sound Christian philosophy," I replied; "leave it there. But don't be too flushed if my predictions come true."

"I suppose we may have a procession of the children on Corpus Christi?" he said, abruptly.

"Hallo! another innovation! Where are you going to stop, I wonder?"

"Why not have it?" he said. "It will be a sermon to the people!"

"Around the church, you mean," I conjectured, "and back again to the High Altar?"

"No! but through the village, and out there along the path that cuts the turf over the cliffs, and then back to the mill, where we can have Benediction (I'll extemporize an altar), and down the main road, and to the church."

"Go on! go on!" I said, in a resigned manner; "perhaps you'll invite our pious friend, Campion, down to Benediction—"

"He'll be carrying the canopy."

I looked at this young prestidigitateur in a bewildered manner. He was not noticing me.

"You know," he said, "I'll put Campion and Ormsby and the doctor, and the old Tertiary, Clohessy, under the canopy. It's time that these men should be made to understand that they are Catholics in reality as well as in name."

I was dumbfounded at his audacity.

"I have got faculties from the bishop," he continued, "to receive Ormsby, and to use the short form. He'll be a noble Catholic. He is intelligent, and deeply in earnest."

"And who is this great man he is bringing from Dublin?" I asked.

"Oh! the doctor? An old chum. They have seen some rough and smooth weather together. This fellow is gone mad about his profession, and he studies eighteen hours out of the twenty-four—"

"He ought to be a Master of Conference," I interrupted. "But won't our own man be jealous?"

"Not at all. He says he has done his best for Alice; and if anyone else can help her on, he'll be delighted. But he is not sanguine, nor am I."

"Nor I. It appears a deep-rooted affair. But what a visitation—God's angel, cloaked from head to foot in blackness, and with a flaming sword."

We were both silent, thinking of many things.

"Then the procession will be all right, sir?" he said at last, waking up.

"I hope so," I said, resignedly. "Everything else that you have touched you have adorned. This will follow suit."

"Thank you, sir," he said. "It will be a glorious day for the children."

"By the way," I said, as he was going, "was Duff at the sermon?"

"He was, poor fellow; and I am afraid he got a wigging from the bishop. At least they were walking up and down there near the sacristy for at least half an hour before dinner. You know Duff is an awfully clever fellow. He has written some articles in the leading English magazines, in which, curiously

enough, he quite agrees with Professor Sayce, the eminent Assyriologist, who has tried to disprove the theories about the Pentateuch, originated by Graf and Wellhausen—"

"My dear fellow, this is not a conference. Spare my old nerves all that nonsense. The Bible is God's own Word—that is enough for me. But what about Duff?"

"Well, at table, the bishop was specially and expressly kind to him, and drew him out about all these matters, and made him shine; and you know how well Duff can talk—"

"I wouldn't doubt the bishop," I said; "he always does the kind and the right thing."

"By the way, I forgot a moment ago to say that Duff met me this morning at the station, and said, I am sure with perfect sincerity: 'Letheby, I must congratulate you. You taught me a sharp lesson the other day; you taught me a gentler lesson last evening. Pray for me that I may keep farther away from human will-o'-the-wisps, and nearer the Eternal Light than I have been.' I shook his hand warmly. *Sedes sapientiae, ora pro nobis.*"

"Amen!" I said, humbly.

"I've asked him over to dine on the day our fishing-boat will be launched," said Father Letheby, after a pause. "Some of the brethren are coming; and you'll come, sir? Duff is very anxious to meet you."

"Of course," I replied. "I never refuse so delightful an invitation. But why should Duff be anxious to meet me?"

"I really don't know, except that you are, as you know yourself, sir, a celebrity. He thinks a great deal of you."

"Probably a great deal more than I am disposed to think of myself. Did he say so?"

"Oh, dear, yes! He said: 'I must make the acquaintance of that pastor of yours, Letheby, he's an *immortal genius!*'"

"An immortal genius! Well, you must know, my innocent young man, that that expression is susceptible of a double interpretation—it may mean an immortal fame, like William Shakspere's, or an immortal fame like Jack Falstaff's; it may mean a Cervantes, or a Don Quixote, a fool who has eclipsed the name of his Creator. But, as I am charitably

inclined, I shall give your learned friend the benefit of the doubt, and meet him as one of my many admirers, rather than as one of my few critics. Perhaps he may change his opinion of me, for better, for worse, on a closer acquaintance."

"I'm quite sure, sir, that there will be a mutual appreciation. That's arranged, then—the procession on Corpus Christi, and dinner the day of our launch."

ST. JOSEPH'S PREPARATORY SEMINARY FOR THE ECCLESIASTICAL PROVINCE OF NEW ORLEANS.

ALTHOUGH St. Joseph's Preparatory Seminary for the Province of New Orleans has, since last year, ceased to exist, its origin and development deserve a record in the annals of American Church history. Connected with St. Joseph's Monastery at Gessen, the youngest offspring of St. Meinrad's Benedictine Abbey in Indiana, its growth is so closely identified with that institution as to make it impossible to speak of the one without entering into certain details regarding the other.

The site on which both the monastery and seminary stand was purchased by the Right Rev. Fintan Mundwiler, O.S.B., Abbot of St. Meinrad's Abbey, Indiana, during his visitation tour to the several houses of our congregation in the South. To the newly acquired property, covering some two thousand acres, near Gessen, La., on January 14, 1890, came the first contingent from St. Meinrad's. We were four strong, three lay-brothers and myself. The only dwelling accommodation was a cluster of old wooden shanties and outhouses, one of which we prepared for our temporary abode. For a table we used a pair of trestles topped with an old stable door. A bench and two or three stools were quickly improvised. The contents of a hay loft, strewn on the floor, and some blankets which we had brought with us, constituted our first bed.

On the following morning I went to New Orleans to buy provisions and some necessary articles of furniture for the

house and kitchen. These, together with a horse and farming implements, I consigned to a schooner which, on its way up the Natalbany River, had to pass our landing. I returned by railroad, taking with me an altar-stone for the celebration of holy Mass. On January 19th, the feast of the Holy Name of Jesus, Mass was celebrated for the first time on our property.

With the arrival of the schooner bearing our New Orleans purchases our little house began to take shape, and our thoughts were turned to the erection of a suitable building for the reception of the seminarians who were to come. The outlook was indeed gloomy. Finances already crippled, and no hope of replenishment. The drawing of plans for the projected frame structure was easy enough. But how were we to secure the materials and arrange for transportation? And who would give us credit in our need? God in His Providence saw our helplessness and deigned to give us an impressive object-lesson regarding the words that He has spoken: "Which of you, by taking thought, can add to his stature one cubit? If then you be not able to do so much as the least thing, why are you solicitous for the rest?" The ways and means to carry out our designs came to us from an unexpected source—the majestic Mississippi. The arbitrary and imperious river, shaking loose the shackles with which man had tried to train its course, swept them, large stretches of levees, far over the country. Happily our little home stood high above the water-line, and though the troubled waters of the calamitous flood swept over our premises and cut us off for well-nigh three months from communication with the outside world, it came to us as a great help. Besides bringing to our little band a retreat, corporal as well as spiritual, which was not on our programme, it lent its waters to be harnessed for the floating of lumber and cypress logs to the saw-mill on our grounds. And "when the waters returned from off the earth, going and coming, and they began to be abated," this saw-mill was put in working order by Brother Aloysius, an experienced engineer, who with his brother sawed large quantities of cypress lumber, enough and to spare, for the projected seminary.

In the spring of the next year, 1891, the Right Rev. Abbot sent us two stalwart Brothers, the one a carpenter, the other a mason. At about the same time a generous benefactress in New Orleans gave us five hundred dollars to found two Masses; and shortly after another followed with three hundred dollars. With this money in hand for the purchase of materials the construction of the simple frame building was soon under way. Despite our efforts, however, the work advanced but slowly, as our number was small and many a day's toil had to be given to the reclaiming of the farm, overrun with a tangled mass of weeds and other noxious growth.

However, on September 3, 1891, the seminary building was completed, a structure measuring 70 x 30 feet, and comprising a large study-hall, one large and three small class-rooms, and an office for the prefect on the ground floor; with two spacious dormitories and apartments for the prefect on the second story; and above, a room for the sick. Accommodation was thus provided for forty students. On the same day the young establishment was blessed and solemnly dedicated by His Grace, the Most Rev. Francis Janssens, who was accompanied by an excursion party of distinguished ladies and gentlemen from the city of New Orleans. A most inviting barbecue had been prepared for the visitors in the beautiful pine groves that surround the seminary grounds, and the event was one of great consolation and joy to both the guests and the Fathers. The festivity yielded too a substantial material benefit, the cash proceeds that accrued from it amounting to three hundred and thirteen dollars, a most welcome aid to our exhausted finances.

During the first session of the following scholastic year the number of students had grown from seven, the number with which the school had opened, to more than thirty,—a convincing proof at once of the need of the establishment, and an answer to the oft-repeated accusation that there are no true vocations to the holy priesthood among the Southern boys. The truth is that the Southern boy is as well favored with qualities of heart and mind as is his Northern cousin. With equal chances given him this charge will be removed.

But the roseate hopes that were inspired by this initial success were to suffer a reverse. A serious trial was sent the young and struggling institution in 1892, and for a time it seemed as though the work were doomed to a premature end. In that year an epidemic of malarial fever visited the Southern States, and scarce any of the students escaped it. Parents and bishops took alarm and, attributing the sickness to local conditions, recalled their sons or students. Only a small body of pupils remained to the end of the term, and fewer returned at the opening of the next scholastic year. The prospect grew worse and worse; and it became evident that the seminary could not survive unless an extremely favorable state of health during the coming session should restore the shaken confidence. Recourse was had to prayer as the only way out of the difficulty; and as a result of a novena to St. Rock, the great helper in time of sickness, from the opening of the term (September 2, 1892) till the end of 1895 not only did there appear no new case of fever, but during that whole time the seminary remained free from sickness of every description, and not a single visit of the physician was necessary. This remarkable salubrity of the institution continues to the present day. Confidence was restored and the former number of pupils was regained and even exceeded before the end of the scholastic year 1892–93.

The aims which the seminary had in view are thus expressed in the prospectus which was issued just before its opening: "This institution aims to impart a solid classical and scientific education, an education that will prepare its students to prosecute successfully the higher branches taught in a theological seminary. It is, however, the desire of His Grace the Archbishop that this seminary which, at its beginning, may be small and unpretending, shall be gradually improved and developed from year to year, according to the plan laid down by the last Council of Baltimore." This was followed in every particular. At the opening there were only first and second Latin classes; the faculty numbering eight members, five Benedictine Fathers, one secular priest, a lay professor of music, and the attending physician. The number of students

was eighteen. During the next year the third Latin class was added, and private instruction was given to several young men in philosophy. The fourth Latin class was added in the third year, and four young men received private instruction in theology. The following year the first course of philosophy was taken up in addition to the regular schedule of classical studies. The teaching staff consisted of ten professors, and the number of students preparing for the higher branches of the philosophical and theological course was twenty-seven.

But here ends the history of St. Joseph's Preparatory Seminary. On July 5, 1898, His Grace the Most Rev. Archbishop of New Orleans wrote to the Superior of the seminary that the financial condition of the diocese did not warrant a continuation of the appropriation hitherto allowed for the support of young students who were pursuing the classical and philosophical courses preparatory to their entrance into the theological seminary. These students would hereafter be obliged to defray their own expenses.

This naturally led to the closing of the seminary as a diocesan institute. The Benedictine Fathers continue their own scholasticate, where young candidates prepare for the sacred ministry as members of the order. In course of time they may be enabled to open a secular college, whence students able to pay for their preparatory college training may enter the theological seminary. Quod Deus O. M. bene vertat!

LUKE GRUWE, O.S.B.

St. Joseph's Monastery, Gessen, La.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM.

SS. Pontifex laudat Commentaria quibus nomen *La Civiltà Cattolica.*

I.

DILECTIS FILIIS
SCRIPTORIBUS EPHEMERIDIS
CUI TITULUS
"LA CIVILTÀ CATTOLICA."

LEO PP. XIII.

Dilecti Filii, salutem et Apostolicam benedictionem. Commentariorum editio, quibus vulgo nomen *La Civiltà Cattolica*, quinquagesimum propediem annum attinget feliciter. Quo diuturno plane temporis cursu, et Decessor noster plus simplici vice, et Nos ipsi, datis in hoc peculiaribus litteris, Collegio eruditorum virorum, qui Commentariis eisdem componendis atque edendis elaborabant, perhonorifica praebuimus testimonia, inque eo firmando perpetuandoque caritatem ac

benevolentiam ostendimus. Iam libet vobis, Dilecti Filii, impensam utiliter egregieque operam gratulari, et, occasione ultro arrepta, promeritam impertiri laudem, quod Sedis Apostolicae consilio et expectationi optime respondistis. Praeterquam enim quod Collegium vestrum scriptoribus ingenio doctrinaque illustribus perpetuo floruit, quorum plerorumque nomen vigebit ad posteros; hoc sane praecipue praestitit, quod religiosae rei vindicandae, Sedis Apostolicae iuribus adserendis et humanitati proferendae, quae cum fide et ex fide est, vires omnes constanter impenderit. Neque eam praeterire laudem volumus, quam, iussa Nostra perficientes, amplissime promeruistis, quum videlicet Thomae Aquinatis doctrinas toto nisu provehere atque illustrare studuistis. Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiae vestram probare alacritatem. Ut autem perfecti adhuc operis laetitia benevolentiae Nostrae testimonio augeatur, Apostolicam benedictionem, munerum divinorum auspicem, vobis universis et singulis amantissime in Domino impertimus.

Datum Romae apud S. Petrum die XVIII Martii MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

II.

Concessio indulgentiae recitantibus orationem in honorem S. Mathildis.

LEO PP. XIII.

Ad perpetuam rei memoriam. Dilecta in Xto filia Abbatissa Monialium Anglarum Ordinis S. Benedicti Almae huius Urbis Nostrae ad augendam fidelium pietatem erga S. Mathildem inclytam Benedictini Ordinis Monialem enixas Nobis preces adhibuit ut fidelibus orationem quamdam in ipsius Sanctae honorem recitantibus partialem elargiri indulgentiam de Nostra benignitate velimus. Nos autem optatis hisce annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, fidelibus ex utroque

sexu ubique terrarum existentibus devote quovis anni die recitantibus in honorem ipsius Sanctae Mathildis quocumque idiomate, dummodo versio sit fidelis, orationem a Sacrorum Rituum Congregatione adprobatam, cuius iuxta exemplar quod in tabulario Secretariae Nostrae Brevium asservari iussimus italica lingua tenor est sequens "Ringrazio la vostra bontà, o mio Dio, perchè innalzaste a sì alto grado di grazia Santa Matilde e perchè la colmaste di doni e virtù così sublimi. Mi rallegro con voi e vi ringrazio, o tenero Gesù, di tutto il bene che in Lei operaste e che vi opererete eternamente. Vi ringrazio di quel sovrabbondante gaudio e di quella pace soavissima di cui voi in lei godeste. Vi ringrazio di quella cara influenza che in lei aveste abbassandovi verso l'anima sua e delle sante operazioni dello Spirito Santo che in essa compiste; ed infine vi ringrazio di quel pieno dominio che aveste su di Lei che vi han fatto trovare le vostre delizie nel suo cuore: vi domando devotamente di volermi rendere partecipe de' suoi meriti ed adornarmi con lo splendore delle sue virtù. Così sia"—quo anni die id praestiterint de numero poenalium dierum in forma Ecclesiae consueta centum expungimus, liceatque iis si malint concedimus hac partiali indulgentia labes poenasque functorum vita expiare. Praesentibus perpetuo valituris. Praecipimus autem ut praesentium litterarum, quod nisi fiat nullas easdem esse volumus, exemplar ad S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam deferatur iuxta decretum ab eadem Congne sub die XIX Ianuarii MDCCCLVI datum et a fe. re. Benedicto PP. XIV Praed. Nro die XXVIIII dicti mensis probatum: utque praesentium litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die XV Septembris MDCCCXCVIII Pont. Nri anno XXI.

Pro Dno Card. MACCHI.

NICOLAUS MARINI, *Substit.*

E VICARIATU URBIS.

LITT. CIRCULARIS COLLEGIO RR. PAROCHORUM URBIS, CIRCA ADMISSIONEM VEXILLORUM IN ECCLESIIS.

Nelle odierne vertenze circa l'introduzione delle bandiere nelle Chiese, ricordiamo a' Signori Parroci la risposta data in proposito dalla S. Congregazione del Sant'Officio, nella feria quarta, 31 agosto 1887: "*Quoad vexilla in Ecclesiam introducenda, non sunt admittenda nisi vexilla Confraternitatum et ea quae benedicta fuerint.*"

Raccomandiamo l'esatta osservanza della regola indicata dalla S. Congregazione, anche per ottenere quella uniformità di condotta ch'è necessaria ad evitare deplorevoli conseguenze.

Dal Vicariato, 28 Marzo 1899.

L. M. Card. VICARIO.

P. Can. CHECCHI, *Segretario.*

E S. R. UNIV. INQUISITIONE.

I.

DE HAERETICO MORIBUNDO IN HOSPITIO MONIALIUM POSTULANTE MINISTRUM PROPRIUM.

Beatissime Pater:

Superiorissa Generalis Instituti Parvarum Sororum a Pauperibus dictarum, provoluta ad S. V. pedes humiliter postulat quomodo sese gerere debeant sorores quando reperitur inter senes in propriis domibus receptos, acatholicus quidam qui in extremo vitae limine positus, posthabitis conatibus ut moriatur in sinu verae religionis conversus, absolute petit adsistentiam ministri haeretici. Possunt-ne Sorores dictum ministrum advocare?

Feria IV, die 14 Decembris 1898.

In Congregatione Generali ab EE. ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis precibus, praehabitoque RR.

DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Detur Decretum in Colonien. fer. IV, 14 Martii 1848 una cum Declaratione ad Vicarium Apost. Aegypti fer. IV, 5 Februarii 1872.

Porro Decretum in Colonien. ita se habet:

"*Beatissime Pater*:—D. Evens, presbyter dioecesis Colo-"niensis in Borussia, V. S. humiliter exponit quod in civitate "Neutz, eiusdem dioecesis, existit hospitium, cuius ipse Rector "et Capellanus est, ac in quo infirmorum curam gerunt "Moniales, dictae Sorores Nigrae. Cum autem in hoc hos-"pitio subinde recipiantur acatholicae religionis sectatores, ac "iidem ministrum haereticum, a quo religionis auxilia et "solatia recipiant, identidem petant, quaeritur utrum praefatis "monialibus falsae religionis ministrum advocare licitum sit? "Quaeritur insuper utrum eadem danda sit solutio, ubi "haereticus infirmus in domo privata cuiusdam catholici "degit; utrum scilicet tunc catholicus ministrum haereticum "advocare licite possit.

"Resp.—Iuxta exposita, non licere; et ad mentem.—Mens est quod passive se habeant."

Sequitur Declaratio ad Vicarium Apost. Aegypti:

Feria IV, die 31 Ian. 1872 proposita fuit Emis Inq. gen. petitio Rmi Vicarii et Delegati Apl. Aegypti, ad hoc tradita ut instrueretur quomodo agendum esset in Hospitalibus mixtis in quibus catholicae Moniales servitium praestant, quoties aliquis schismaticus vel protestans infirmus inibi decumbens postulat adsistentiam proprii ministri.

S. Ordo, petitionem cum suis adiunctis matura consideratione ventilavit, et opportunum duxit emittendi sequens Decretum "R. P. D. Vic. Aplicus se conformet Decreto fer. IV, 15 Martii 1848 et opportune eidem explicetur sensus verborum eiusdem Decreti *passive se habeat.* Ipse enim in epistolis datis sese anxium declarabat in interpretandis dictis verbis, seu in applicandis illis ad praxim. Et ideo praelaudatis Emis Patribus mens est ut notificetur Praelato Oratori, Monialibus vel aliis personis catholicis addictis direc-

tioni vel servitio Hospitalis, non licere operam suam directe praestare infirmis acatholicis pro advocando proprio ministro, et bene erit, si data occasione, id declarent; sed addunt Emi Patres, quod adhiberi potest pro advocando Ministro, ministerium alicuius personae pertinentis ad respectivam sectam postulantium. Et ita salva manet doctrina relate ad vetitam communicationem *in divinis.*"

Sequenti vero Feria VI, die 26 Decembris eiusdem mensis et anni, in solita Audientia a SSmo D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

II.

CIRCA IEIUNIUM PRAEMITTENDUM S. ORDINATIONI ET CONSECRATIONI ECCLESIARUM.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humillime petit benignissimam declarationem quomodo sit intelligendum *ieiunium* ante Ecclesiae consecrationem et ante Ordinationes.

In casu vero quod ieiunium hocce in Pontificali Romano praescriptum comprehendat tum abstinentiam a carnibus, tum etiam unicam in die saturationem, humillime petit Episcopus orator, qui pluries per annum Ecclesias consecrat et Ordinationes facit, pro se, pro Ecclesiae adscriptis et pro ordinandis mitigationem dicti praecepti, quatenus Sanctitas Vestra indulgere dignetur dispensationem a carnibus quoad prandium, tum ante Ecclesiae consecrationem, tum ante Ordinationes, ita ut maneat, excepta sic dicta *suppa*, abstinentia a carnibus in coena et ieiunium pro more regionum nostrarum servandum.

Causae sunt: 1° Dispensationes pro diebus quadragesimalibus a S. V. similiter concessae. — 2° Asperitas aeris et circumstantia victus nostrarum regionum. — 3° Infirmitas moralis multorum laicorum Ecclesiis nostris adscriptorum, etc.

Feria IV, die 14 Decembris 1898.

In Congregatione Generali coram EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus

habita, propositis suprascriptis dubiis praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Quoad Ordinationes, sufficit servare ieiunia Quatuor Temporum; nam pro Ordinationibus extra Tempora non adest ieiunii obligatio.

Quoad Consecrationes Ecclesiarum servetur Decretum S. R. C. in Mechlinien. *diei 29 Iulii 1870 (n. 2519 edit. noviss.) ad I, quod ita se habet:* "Ieiunium in Pontificali Romano praescrip-"tum esse strictae obligationis pro Episcopo consecrante et "pro iis tantum qui petunt sibi Ecclesiam consecrari; idemque "ieiunium indicendum esse die praecedenti consecrationi ad "formam Pontificalis Romani."

Quoad vero petitam dispensationem pro ieiunio in Consecratione Ecclesiae, supplicandum SSmo iuxta preces.

Sequenti vero Feria VI, die 16 Decembris eiusdem anni, in solita audientia a SSmo D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit, et petitam gratiam concessit, contrariis non obstantibus quibuscumque.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

Reprobatur consilium publice a quadam Sorore M. a. S. Corde propositum circa erectionem scholae Normalis ad instructionem Religiosarum quae puellarum educationi incumbunt.

Illustrissime ac Reverendissime Domine.

In plenario Conventu Eminentissimorum Patrum huius Sacrae Congregationis Episcoporum et Regularium, habito in Ædibus Vaticanis die 17 Martii 1899, proposita fuit Causa *Avenionen. Scholae Normalis*, sub hisce quae sequuntur dubiorum formulis:

1° *Se convenga il disegno della creazione di una grande scuola normale per le Religiose insegnanti, quale è proposto nel libro di Suor Maria del Sacro Cuore.*

Et quatenus negative.

2° *Se convenga adottare qualche misura per migliorare l'insegnamento femminile negli Istituti Religiosi.*

Universa rei ratione mature perpensa, Emi Patres respondendum censuerunt.

Ad primum: negative et librum esse reprehensione dignum.

Ad secundum: non esse locum ordinationi generali: providebitur, quatenus opus fuerit in casibus particularibus: interim vero per Galliarum Episcopos notum fiat Religiosis Mulierum Congregationibus, quibus ex apostolica approbatione munus commissum est erudiendi in pietate et scientia adolescentulas, sese bene admodum meruisse de christiana et civili puellarum institutione; ac propterea Sacra haec Congregatio dum debitas eis rependit laudes, spem firmam fovet eas etiam in posterum muneri suo non defuturas, atque, dirigentibus, ut par est, et coadiuvantibus Episcopis, media idonea adhibituras quibus valeant iustis christianarum familiarum desideriis cumulate respondere et alumnas sibi concreditas ad eam provehere culturam quae mulierem christianam deceat.

Et facta de praemissis relatione SSmo D. N. Leoni Papae XIII in Audientia habita ab infrascripto Cardinali Praefecto die 24 Martii, Sanctitas Sua Eminentissimorum Patrum sententiam in omnibus ratam habere et confirmare dignata est.

Haec Sacrae Congregationis nomine significanda habui Amplitudini Tuae Revmae, cui in testimonium observantiae meae fausta omnia a Deo adprecor.

Romae, ex Secretaria S. C. Episc. et Reg. die 27 Martii 1899.

† S. *Card.* VANNUTELLI, *Praef.*

A. TROMBETTA, *Secret.*

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA.

R. D. Raphael Rossi, hodiernus Magister Caeremoniarum Rmi Episcopi Alatrini, et de Eius consensu, a Sacrorum Rituum Congregatione sequentium Dubiorum solutionem humillime postulavit, nimirum:

I. In Cathedrali Basilica Alatrina quum Episcopus Pontificalia sit peracturus, Canonici in eiusdem associatione ab aede

episcopali ad Ecclesiam, quamdam processionem instituunt, nempe praeit Crux cum candelabris, Seminarium, Beneficiarii, Canonici, et postremo loco Episcopus; quaeritur: An ista consuetudo servari possit?

II. Item cum Episcopus paramenta sacra pro Pontificalibus assumit, Subdiaconus numquam Emum induit caligis et sandaliis, sed hoc officium committit cubiculario; quaeritur: An haec consuetudo sustineatur?

III. In eadem Missa Pontificali Diaconus et Subdiaconus altari inservientes debentne altare ipsum osculari, cum pacem recipiunt?

IV. Tribus diebus Rogationum praefati Canonici ab antiquo Missam de feria in Cathedrali praecinunt, deinde processionem peragunt ad benedicendam crucem in portis civitatis; qua benedictione expleta, singulis diebus Ecclesiam Parochialem ingrediuntur, ubi Parochus Missam privatam de feria celebrans processionem expectat, priusquam consecrationem efficiat. Consecratione peracta, processio statim revertitur ad Ecclesiam Cathedralem; quaeritur: An haec consuetudo sit iuxta rubricas, et servari possit?

V. An in solemni expositione SSmi Sacramenti in forma XL. Horarum, ante benedictionem cum eodem Venerabili recitari possint Litaniae B. M. V. loco Litaniarum Sanctorum?

VI. An in Conservatoriis puellarum Missae a Cappellano celebratae inservire possit extra cancellos vel longius ab altari aliqua ex puellis vel monialibus, quum non facile sit alium inservientem invenire?

VII. An diebus quibus prohibetur Missa de Requie possit celebrari Missa de festo currenti pro anima alicuius defuncti, sed dato prius lugubri signo pro eadem Missa cum aere campano?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibus diligenter expensis, rescribendum censuit:

Ad I. Servetur Caeremoniale Episcoporum Lib. I. Cap. 15.

Ad II. Affirmative, dummodo Subdiaconus, qui caligas et sandalia defert, assistat.

Ad III. Negative iuxta Caeremoniale Episcoporum Lib. I. Cap. 24.

Ad IV. Negative ad utramque quaestionem.
Ad V. Expedit servare Instructionem Clementinam.
Ad VI. Affirmative in casu et ex necessitate.
Ad VII. Negative.

Atque ita rescripsit. Die 18 Martii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *Secretarius.*

II.

APPROBATIO NOVARUM LITAN. SS. CORDIS IESU.

Urbis et Orbis.

Sanctissimus Dominus Noster LEO PAPA XIII per Decretum Sacrorum Rituum Congregationis d. d. 27 Iunii superioris anni Litanias Sacratissimi Cordis Iesu adprobavit illasque publice recitari vel decantari in Ecclesiis et Oratoriis dioecesium Massilien. et Augustodunen. atque Ordinis Visitationis B. M. V. benigne indulsit. Ex eo tempore Rmorum Sacrorum Antistitum et religiosarum familiarum piarumque consociationum petitiones ita frequentes ad Apostolicam Sedem pervenerunt ut in omnium votis pateret esse maiorem gloriam et laudem ipsius Ssmi Cordis cum incremento pietatis per invocationes approbatas ubique diffundi, prouti Ss. Nomen Iesu per Litanias proprias, Rituali Romano insertas, in toto orbe catholico a Christifidelibus publica et communi laude celebratur. Accedit etiam quod Sanctissimus Dominus Noster pro devotione qua fervet erga Amantissimum Cor Iesu atque studio remedium afferendi malis quibus magis in dies premimur, eidem Sacratissimo Cordi consecrare intendit mundum universum. Haec autem consecratio ut solemniore ritu fiat, triduanas preces, praedictis invocationibus adhibitis, propediem indicere decrevit. Eapropter Sanctissimus Dominus Noster ut Litaniae Sacratissimi Cordis Iesu iam probatae et indulgentiis tercentum dierum auctae ubique terrarum tum privatim tum publice recitari et decantari in posterum valeant, concedere dignatus est. Contrariis non obstantibus quibuscumque. Die 2 Aprilis 1899.

C. Episcopus Praenestinus *Card.* MAZZELLA,
S. R. C. *Praefectus.*
DIOMEDES PANICI, S. R. C. *Secretarius.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents of the month are:

I.—PONTIFICAL ACTS (Secretariate of Briefs):

1. Commendation of the *Civiltà Cattolica* on the occasion of its fiftieth anniversary.
2. Concession of Indulgence in honor of St. Mathildis.

II.—THE ROMAN VICARIATE issues a circular letter to the Roman clergy prohibiting the clergy and laity from introducing into the church any kind of flags, except such as belong to ecclesiastical confraternities and such as have been blest.

III.—S. CONGREGATION OF THE INQUISITION:

1. Declares that religious and others who have charge of hospitals are bound to respect the command of the Church "de vetita communicatione *in divinis*" and refuse to call an heretical minister to assist those who are dying; but that if a non-Catholic attendant call the minister, they need not prevent the act, "sed passive se habeant."
2. Defines the obligation of the bishop, according to the Roman Pontifical, to observe the fast and abstinence before giving ordinations, and before consecrating a church.

   As to the ordinations, the observance of the Ember fast suffices ordinarily; if the ordinations take place outside of Ember-week the obligation to observe the fast ceases.

As to the consecration of a church, both the officiating bishop and those for whom the church is consecrated are obliged (*stricta obligatione*) to observe the fast on the day preceding the consecration, unless they have obtained dispensation from the Holy See.

IV.—S. CONGREGATION OF BISHOPS AND REGULARS Condemns the sensational efforts of a nun in France who published a book attempting to demonstrate the necessity of establishing a general normal school for the instruction of school sisters, under pretence of thus raising the standard of pedagogy and correcting defects in the teaching system of several religious orders. The S. Congregation cites the testimony of nearly all the bishops of France, showing that the teaching of the religious is at present excellent and requires no new methods for making it truly efficient.

V.—S. CONGREGATION OF RITES:

1. Decides a number of rubrical doubts, principally: (*a*) that the deacon and subdeacon of Solemn Pontifical Mass are not to kiss the altar when receiving the *Pax;* (*b*) that the custom of singing the *Litaniae B. M. V.* during the Forty Hours' *in place of* the *Litaniae Sanctorum* is not to be commended.
2. The Holy Father sanctions the use of the new Litany in honor of the S. Heart for the entire Church.[1]

LEO XIII AND THE "CIVILTÀ CATTOLICA."

The eleven-hundred-and-seventy-first number of the *Civiltà Cattolica* (Series XVII, Vol. VI) inaugurates the fiftieth anniversary since its establishment in the early period of the reign of Pius IX. Conducted wholly by the Fathers of the Society of Jesus, this magazine has always been recognized as

[1] *Cf.* issue of Nov., 1898, p. 524, for correct text of this Litany.

the true exponent of the thought and temper of the Holy See in matters affecting the interests of the Church, its Apostolic basis, its government, its rights, and its aims. But never has any publication received an approbation by the Sovereign Pontiff so uncompromising in its expression as that recently accorded to the *Civiltà Cattolica*.

"Iam libet vobis, Dilecti Filii," says the Sovereign Pontiff, "impensam utiliter egregieque operam gratulari, et, occasione ultro arrepta, promeritam impertiri laudem, quod Sedis Apostolicae consilio et expectationi optime respondistis." These words show that the misrepresentations assiduously spread some years ago in the interest of ideas and tendencies which have since been branded as "Americanism," and which sought to make it appear as if the Holy Father disapproved of the policy of the Jesuit Order, in whose name the *Civiltà* was conducted, were entirely false, and we know now, from the words of the august Pontiff himself, that he knew and approved the statements made in the *Civiltà*.

For those who, misled by the popular voice of a self-styled American Catholic opinion, are still in doubt about the mind of the Sovereign Pontiff, this eulogy of Leo XIII may now and hereafter serve as a guide. There is more than mere official approbation in this letter of the Sovereign Pontiff to the editors of the *Civiltà:* "Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiae vestram probare alacritatem." These are words that flow from the aged Pontiff's heart upon sons devoted to the honor of their Father's house all the days of their dwelling under the paternal roof.

We may add that it should be a source of grateful assurance to the readers of the REVIEW that from first to last it has felt itself in full accord with the principles and views defended by the *Civiltà* on all those subjects which form the crucial test of true Catholicity. And we join in the congratulation of the Holy Father and the wish that the *Civiltà* may continue under the guidance of the noble sons of St. Ignatius to stand forth against popular error and to lead in the defence of untarnished Catholic truth.

THE VICAR-GENERAL AS DIOCESAN CONSULTOR.

We notice in the new (third) edition of Dr. Baart's *Legal Formulary*, among other changes and additions which enhance the value of the work, both in point of accuracy and practical usefulness, a note referring to the eligibility of the vicar-general as diocesan consultor.

As a matter of fact, the offices of vicar-general and diocesan consultor are, in several dioceses of the United States, held by one and the same priest. Sometimes the vicar-general is appointed consultor by the Ordinary, and sometimes he is considered such *ipso facto*, and therefore exercises the rights of a consultor. But according to established law the vicar-general may not be appointed to the office of consultor with the right of suffrage in the meetings of the consultors. He himself represents the Ordinary, and is a *consultor natus* of the bishop. This identity of official representation with the bishop is the very reason why the vicar cannot identify himself with the body of the consultors, as he may possibly weaken their influence by doubling that of the bishop; and though the bishop may be free to set aside the votes of his consultors, yet in a case of appeal it would be important to have the record of their voices against any arbitrary action of their superior. Hence, whilst it seems just and becoming that the vicar-general should be present with the bishop, or act as his substitute at the deliberations of the consultors, he is not entitled to suffrage if a point come up for decision by the majority of the consultors.

Referring to the subject in the first edition of *Legal Formulary*, Dr. Baart wrote: "In 1886 the S. Propaganda replied to an inquiry that 'vicars-general may be consultors, provided they are in a minority; that is, if there are two vicars-general there must be at least three other priests consultors'" (p. 45). This statement is modified in the new edition by a note (p. 50) as follows: "On August 31, 1886, Bishop McNeirny, of Albany, asked the Propaganda: 'May the vicar-general of a bishop be a consultor?' Cardinal Simeoni, after giving the reasons why the vicar-general should not be a consultor, the principal one of which is that the two offices are essentially

distinct, and should be discharged by two different persons, gives his decision in these words: '*Negative*, vel saltem *non expedire*.' On receipt of this answer the Archbishop of New York wrote the Cardinal Prefect stating that his vicars-general knew the diocese very well, and that their advice in matters coming before the consultors would be very important, and asking permission for them to be appointed consultors. The answer came back: 'Tolerari posse, modo tres saltem alii consultores habeantur.' From which it seems the appointment of a vicar-general as consultor is only tolerated, and from the words of the answer provision was made only for that particular case."

DANGER FROM INCANDESCENT LAMPS IN CHURCHES.

It is becoming quite a common practice to decorate our churches, especially the altar surroundings on festive occasions, by means of electric appliances. There is some danger in this, arising from the mistaken notion that the bulbs containing the electric light do not get hot enough to set fire to anything. The fact is that, unless the air is allowed to circulate freely about the bulbs, they collect sufficient heat to ignite any inflammable substance in close proximity to them. The *American Architect* cites a case of recent occurrence where an illuminated sign containing forty-nine sixteen-candle incandescent lamps in a frame, with wooden partitions between them, was set ablaze from the heat of the bulbs, and this despite the precaution taken to avoid conflagration, namely, of packing the partitions carefully with asbestos. Such a thing occurring in a church filled with people, especially at night, might produce a panic, proving disastrous to human lives, besides causing the destruction of church property.

THE QUESTION OF CONTAGIOUS DISEASES (FROM THE MEDICAL STANDPOINT).

The Editor of the AMERICAN ECCLESIASTICAL REVIEW.

DEAR SIR:—The objections offered in your May number to the methods of disinfecting described in my article on

"Sick-Calls in Contagious Diseases" are not new. I knew they were coming, and I expected an attack from the country physician who "practised medicine before you were born, sir." Gentlemen like "Father Tom" and "M" will cheerfully acknowledge that they do not know the differences between a Klebs-Löffler bacillus and a trolley car, except by exclusion, but they do not hesitate for a moment to oppose their "experience" to the unanimous doctrine of Pasteur, Koch, Welch, Roux, Behring, Kitisato, and a thousand other scientific workers.

"Father Tom" and "M" have returned from smallpox cases, and they did not see anyone stricken down with this disease, therefore, "properly aired" clothing does not spread infection. In 1895 I saw 51 cases of smallpox which were all traced, without a shadow of a doubt, by specialists eminently qualified to do the work, to clothing that had been "properly aired," and the wearers of this clothing indignantly denied, sometimes with revolver in hand, that their clothing had spread the disease. I could fill this issue of the REVIEW with a list of like facts.

The two objectors prescribe the ancient "chew"-of-tobacco superstition. I have taken a "chew" of Navy plug tobacco, put it into a culture-medium kept at the temperature of the human body, inoculated the mixture with diphtheria bacilli, and these bacilli grew *better* in the tobacco-juice than in the pure culture-medium. With the diphtheria bacilli also grew luxuriantly the hay bacillus and several other bacteria which had been already thriving on the tobacco. Do not put tobacco into your mouth when going on a sick-call—bacteria *like* tobacco; rub the tobacco on the soles of your shoes. It is just as effective on the shoes as in your mouth, and much less nasty. Whiskey also brings you nothing but Dutch courage. That some physicians who have treated many cases of smallpox recommend tobacco and whiskey is not a reason for the use of these things. I never yet knew a practising physician that was treating smallpox patients, even among doctors called good, successful practitioners, who possessed more than the rudiments of the art of disease-prevention, except the marine hospital service, the army and navy surgeons.

I have read Dr. Capellmann's *Medicina Pastoralis*, and I regret that Capellmann is still quoted as an authority by some moral theologians. His book is altogether antiquated, almost utterly useless now. Owing to the very rapid advance of medical science, a work ten years old is not accepted as an authority at present. At best, Capellmann's qualification for the work he undertook was merely a knowledge of Church Latin joined to the ordinary medical practitioner's knowledge of medicine. There is great need for a treatise on Pastoral Medicine, but it should be the result of the collaboration of many specialists. Ballerini and other moralists, when dealing with the physical side of some subjects, talk like homeopaths. Capellmann's assertion that oil on the finger prevents infection is not false alone; oil makes infection surer, as any amateur in bacteriology knows.

Certain diseases are feebly infectious under circumstances met by the priest—for example, diphtheria, and even yellow fever; but because a man has escaped contagion from these diseases he should not think that he can talk with authority concerning diseases like smallpox and typhus. The writer "M" pokes fun at the "large bottles of chemicals." That is special pleading; moreover, the bottles are not large. Again, I did not urge the priest to carry "pounds of sulphur" when he could get formalin. I regret that simpler means cannot be suggested. Remember, this is not my special doctrine; I give the methods of the marine hospital service men, the best authorities in the country on contagious diseases. If "Father Tom" and "M" think they know better than Kinyoun of the marine hospital service, who has a reputation in Europe and America, better than Reid, of the army; Welch, of Johns Hopkins University, to omit a thousand others, I do not deem it worth while to plead with these two gentlemen, but injury is done by their words, which are believed by other priests that do not like the inconvenience of disinfection, and who have lost respect for medical science from seeing the malpractice of quacks which our American medical laws make possible.

"M" says that for 27 years he has been neglecting pre-

caution, and "there has not been a single case of contagious disease" in his neighborhood. Possibly; but if he has attended many smallpox cases there are other parts of his town in which this first-class miracle has not taken place. You can pass fifty or a hundred persons without infecting them, but you will give smallpox to the one hundred and first who happens to be susceptible. I have known three persons to sit in a room with a smallpox patient for weeks without injury to themselves, but one of these three carried out the disease in his "well-aired" clothing and caused ten deaths, gave the disease to over fifty persons, and cost the city in which he lived over $30,000. He used to chew tobacco, too, and he called all bacteriologists "meddlesome chumps." In 1885, a negro smallpox patient carried "well-aired" clothing to Montreal and 3,164 people died as a result.

AUSTIN O'MALLEY.

CHRISTIAN BURIAL FOR CATHOLICS WHO HAVE NEGLECTED THEIR EASTER DUTY.

Qu. Ought a priest refuse ecclesiastical sepulture in the following case?

Some sixteen years ago, F. S. married a non-Catholic woman, the marriage ceremony being performed by a justice of the peace. Since then he had not complied with his Easter duty, but had attended church more or less regularly, rented a pew, had his children baptized, sent them to Sunday-school, and in fact seems to have done his utmost to bring them up Catholics. Previous to his death he had been sick for some weeks, but,—probably because the attending physician pronounced his illness not dangerous,—had not summoned the priest. In fact he was apparently convalescent when death suddenly claimed him.

T. J.

Resp. The giving of Christian burial to one who openly professed faith in the Catholic Church, whilst at the same time he neglected one of the precepts which she makes a test of the sincerity of Catholic profession, is lawful whenever there is room for the reasonable supposition that the person would have complied with the Paschal precept in view of his approaching death. This is in harmony with the doctrines of the Church concerning Divine mercy, although the possibility

of scandal in the case of a man who is publicly known to have absented himself from the Easter duty, would have to determine the manner of the burial and oblige the priest to explain to the people the reasons for assuming that in the case of the deceased, his probable good-will and right motives in view of death entitle him to the benefit of doubt and to a merciful judgment on our part as on that of the Church. Where there is danger of notoriety it is moreover advisable to seek counsel from the Ordinary, presenting to him the public estimate regarding the moral conduct of the deceased.

With these principles or cautions in view, we may assume from the general conduct of the deceased that, seeing before him the immediate alternative of death, he would surely have been moved to an act of sorrow for his sin, and a desire to be reconciled with the Church. For, although he seriously failed in the practice of his faith, he did so without apparently denying it or declaring his unwillingness to receive in a critical condition the benefits of Christ's mercy through the Sacraments of the Church. The fact that he died suddenly prevented his outwardly expressing a wish which, considering his solicitude to guard the faith of his children, it is only reasonable to suppose he would have entertained in the face of eternity. Hence the omission of the Paschal Communion, which ordinarily serves as a test of a man's willingness to abide by the precepts of the Church and to belong to her fold, cannot be assumed in the present case to confirm unalterably an excommunication which would deprive a person of Christian burial. In a Catholic country, where the urgency of complying with the Easter precept is felt to be much greater than in the mingled life of America, the impression produced upon the Catholic community by the neglect of the Easter duty is a grave scandal, and one who in such conditions resists public sentiment may probably be considered guilty of a professed denial of his duty and faith, such as would rightfully deprive him of Christian burial. But the same temper can hardly be assumed in the American population, where a hundred palliating circumstances can be found to lessen the guilt of neglect of religious duties, circumstances which in a thoroughly Catholic community could have no place.

THE BLESSING OF BAPTISMAL WATER AT PENTECOST.

Qu. Is a priest in charge of a church and congregation obliged *sub gravi* or *sub levi* to bless new baptismal water on the eve of Pentecost? For the past sixteen years the custom at our cathedral has been to bless it on Holy Saturday only, and this custom is followed by all the priests of the diocese that I know, except the Redemptorist Fathers, and, perhaps, the Congregation of the Holy Cross. An answer in the REVIEW will oblige.

Resp. The precept of solemnly blessing baptismal water at Pentecost obliges with more or less rigor according to the circumstances of place and persons. The Missal assigns the blessing of the font as part of the regular liturgical service on the eve of Pentecost. The *Caeremoniale Episcoporum* (Lib. II, cap. XXVIII) prescribes the blessing of the font for Holy Saturday, and at the end of the chapter states that the same rubrics are to be observed on the eve of Pentecost. That this obligation cannot be weakened by contrary custom is made clear from a comparatively recent decision of the S. Congregation of Rites. The Bishop of St. Poelten, in Austria, had explained to the Holy See that, owing to the scattered condition of the people in some parts of his diocese, the parish priests had for many years omitted the blessing of the font at Pentecost; they simply blessed the baptismal water on Holy Saturday in sufficient quantity to last through the year. When, after the new bishop's accession, the rural dean reminded these parish priests of his district that it was their duty to perform the rite of blessing the font at Pentecost as well as at Easter, they objected on two grounds:—first, that a long-standing custom had done away with the obligation; and secondly, that the Roman Ritual did not insist upon the obligation, since, in using the words: "aqua vero solemnis Baptismi sit eo anno benedicta in Sabbatho Sancto Paschatis *vel* Sabbatho Pentecostes,"—it apparently made the time of Easter or Pentecost for blessing the font a matter of choice. The bishop, therefore, asked whether the custom of blessing the font on Holy Saturday only might be tolerated in those country districts where it had the sanction of long-standing usage.

The reply of the S. Congregation was both decided and explicit, leaving no doubt about the obligation which was to be enforced, no matter what customs existed to the contrary. "Utrum consuetudo isthaec tolerari queat benedicendi aquam baptismalem in istis parochiis dumtaxat semel per annum, Sabbatho videlicet Sancto Paschatis?—Sacra Congregatio, re mature perpensa, juxta alias Decreta, ac praesertim in una Lucana diei 12 Apr. 1755, et in una Urbevetana diei 7 Dec. 1844, rescribendum censuit: Aquam baptismalem in parochiis esse benedicendam in Sabbathis Paschae *et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet.* Atque ita rescripsit et servari mandavit die 13 Apr. 1874." (*Decr. Auth.* n. 5584.)

In determining, however, whether, in individual cases, this obligation binds *sub gravi* or *sub levi*, we must not lose sight of causes and circumstances. The decision of the S. Congregation was given in the case of parish churches, which, though situated in country districts where the faithful are scattered or few, are nevertheless the recognized centres for the solemn administration of the Sacraments and the liturgical services of the Christian year. Whilst the same can be said of all our city churches and of many churches in the country, there are yet exceptions, especially in our missionary districts West and South, where a church edifice is less a church than a place in which periodically Mass is said and instruction given. Here a priest may not be able to fix upon any one of his missions and stations as representing the parish church; and even if he could do so, he may find it impossible for other legitimate reasons to observe the solemn offices of the liturgy. Such cases, practically determined by the rule of necessity, have not only led to the non-observance of the blessing of the font on the eve of Pentecost by our pioneer missionaries, but they have left us a tradition which makes the non-observance of the liturgical precepts more common than excusable, without lodging on any one the precise responsibility of the neglect. The assistant priest depends on his rector; the rector depends on De Herdt, who says, "convenit," and on the practice of the neighboring rector, who says, "non convenit;" all of them

depend on the bishop. So this obligation, like many others, may start with the Ordinary *sub gravi*, but thins down to barely a *sub levi* before it reaches the helpless curate, who must not be wiser than his elders, although he studied well in the seminary, and still faithfully reads the *A. E. R.*

THE RECENT CHANGES AND ADDITIONS IN THE MISSAL AND BREVIARY.

At the beginning of last year the S. Congregation of Rites published a Decree introducing a series of changes and additions to be made in the Rubrics and Offices of the Missal and the Breviary. These "Additiones et Variationes" have been inserted in the new editions of the liturgical books, and are also published separately.[1] As a number of inquiries have come to us regarding these changes, we publish here those which occur within the next three months.

OLD RUBRIC.	NEW RUBRIC.
Sabbato in Vigilia Pentecostes.	
Ab hac die usque ad Festum Trinitatis inclusive, si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post prædictum Festum Trinitatis. De aliis vero Duplicibus et de Semiduplicibus fit tantum Commemoratio, excepto triduo Pentecostes.	Ab hac die usque ad Festum Trinitatis inclusive, si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post prædictum Festum Trinitatis. De aliis vero Duplicibus, de Semiduplicibus **ac de Simplicibus** fit tantum Commemoratio **sine ix. Lectione (nisi sit Vigilia Pentecostes in qua dicitur)** excepto triduo Pentecostes.
Dominica Pentecostes.	
Si infra Octavam Pentecostes etc.	**Expungatur integra.**
Ante Festum Corporis Christi, seu, ad calcem Rubricæ post Feriam IV. infra Hebdom. I. post Octav. Pentecostes.	
In die Octavæ non fit nisi de Nativitate S. Joannis, et de Festo Ss. Apost. Petri et Pauli, vel de alio ex solemnioribus, si occurrant, cum commemoratione Octavæ.	**Die vero Octava** non fit nisi **de Duplici primæ classis cum Commemoratione ejusdem diei Octavæ; et II. Vesperæ dicuntur sine ulla Commemoratione.**
Die 27. Junii.	
Quarta die infra Octavam Nativitatis S. Joannis. Post ix. Lectionem.	
Vesperæ a Capit. de sequ. cum Commem. Oct. S. Joannis.	Vesperæ **de sequ.** cum Commem. Oct. S. Joannis.

[1] Additiones et Variationes in Rubricis Generalibus et Specialibus Breviarii et Missalis Romani inducendae ex Decreto diei xi Decembris 1897. Sumptibus et Typis Frid. Pustet, 1898.

Ante diem 30. Junii.

Si Commemoratio S. Pauli venerit in die Octava Corporis Christi, extra propriam ecclesiam transfertur in primam diem infra Octavam, Dominica vel Festo non impeditam : et totum Officium fit ut in propria ecclesia.

Si Commemoratio S. Pauli venerit in die Octava Corporis Christi extra propriam ecclesiam, transfertur **juxta Rubricas**, in primam diem **liberam**, ac totum Officium fit ut in propria ecclesia.

Die 30. Junii.
In Commem. S. Pauli Apost.
Duplex majus.

Die 30. Junii.
In Commem. S. Pauli Apost.
Duplex majus.

Dominica 1. Julii.

Pretiosissimi Sanguinis D. N. J. C. Duplex 2. classis.

Si hodie occurrat Festum Visitationis B. M. V. aut aliud Festum æqualis vel altioris ritus, de Pretiosissimo Sanguine fiet prima die, etc.

Si hodie occurrat Festum Visitationis B. M. V., **vel** aliud Festum **altioris ritus, aut** æqualis **sed primarium**, de Pretiosissimo Sanguine fiet prima die, etc.

Die 5. Julii.

S. Antonii Mariæ Zaccaria Conf. Duplex. Ad calcem Officii.

Vesp. de sequenti. Commem. præcedentis.

Die 6. Julii.

In Octava Ss. Petri et Pauli Apost. *Post Ant. ad Magnificat in II. Vesp.*

Et fit Commem. sequentis.

Die 7. Julii.

Ss. Cyrilli et Methodii Pontt. et Confl. Duplex.

In I. Vesp., quando dicendæ sint, Hymnus dicitur ut ad Matutinum.

V. Sacerdótes tui induántur justítiam.
R. Et sancti tui exsúltent.

Ad Laudes, post Orationem Omnípotens sempitérne Deus.

In II. Vesperis.

Psalmi ut in I. Vesp. de Comm. Apost. et loco ultimi Ps. Meménto Dómine.

Hymn. ut ad Matutinum.

V. et R. ut supra in I. Vesp.

Ad Magnif. Ant. Isti sunt, viri sancti, facti amíci Dei, divínæ veritátis prædónio gloriósi : linguæ eórum claves cœli factæ sunt.

Oratio ut supra. Deinde fit Commem. sequentis.

Die 2. Augusti.

S. Alphonsi Mariæ de Ligorio Episc., Conf. et Eccl. Doct. Duplex.
Post ix. Lect. pro S. Stephano I. Papa Mart.

Si hoc Festum alia die celebrari contigerit, ix. Lectio erit: *Hinc namque.* de Homilia.

Si hoc Festum **alicubi** alia die **celebretur, et in ea non occurrat Simplex habens Lectionem propriam**, ix. Lectio erit : *Hinc namque.* de **Communi Evangelistarum.**

In Missa de Communi Doctorum. Postcommunio.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. Conféssor tuus et Doctor egrégius, precátor accédat. Per Dóminum.

Pro Doctore Pontifice.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. **Pontifex tuus** et Doctor egrégius, **quæsumus**, precátor accédat. Per Dóminum.

Pro Doctore non Pontifice.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. Conféssor tuus et Doctor egrégius, **quæsumus**, precátor accédat. Per Dóminum.

Post Missam de Dedicatione Ecclesiæ.

In ipsa die Dedicationis Ecclesiæ Missa dicitur ut supra in Anniversario Dedicationis, exceptis Orationibus, quæ dicuntur ut sequitur.

In ipsa die Dedicationis Ecclesiæ **et per Octavam, et quando varianda est Oratio ob occursum Dedicationis alterius Ecclesiæ,** Missa dicitur ut supra in Anniversario Dedicationis, exceptis Orationibus, quæ dicuntur ut sequitur.

LITURGICAL BREVIARY.

IV.—PENANCE.

A.—CONFESSION.

1. The proper place for hearing confessions is?
   (1) Ordinarily, the church;
   (2) if possible, in the confessional;
   (3) always in an open and becoming position.

2. How is the confessional to be constructed?
   (1) According to the traditional form, having a grate (*crates*) separating the penitent from the confessor;
   (2) remote from the altar;
   (3) in a position where it can readily be seen.

3. Hence confessions are not to be heard—
   (1) In the sacristy, except in cases of necessity;
   (2) nor in a place without light;
   (3) nor in a place where the confessor may not be seen from the outside.

4. How is the confessor to proceed to the confessional?
   (1) Promptly, whenever called;

(2) asking the Divine assistance;
(3) dressed with surplice, unless the locality or custom advise a departure from this rule;
(4) always wearing the purple stole.

5. How is he to act in the confessional?
(1) He blesses the penitent with the sign of the cross, saying: *Dominus sit in corde tuo*, etc.;
(2) inquires, unless he is otherwise familiar with the condition of his penitent, regarding—
(*a*) the penitent's state of life;
(*b*) time elapsed since the last confession;
(*c*) performance of the penance prescribed at last confession;
(*d*) integrity of the last confession;
(*e*) the penitent's present disposition for confession;
(3) if the penitent is ignorant of the rudiments of faith, the confessor instructs him briefly by going over the outlines of the Creed and the Commandments;
(4) *Confiteor;*
(5) confession of sins, in which the confessor—
(*a*) aids the penitent as far as necessary by question or suggestion;
(*b*) not chiding the penitent before the completion of the confession;
(*c*) not interrupting the penitent unless it is necessary for the correct understanding of the sins;
(*d*) prudently questioning as to the number, character, and important circumstances of grievous sins; at the same time—
(*e*) avoiding all questioning from motives of mere curiosity;—
(6) gives advice and paternal correction;
(7) imposes a salutary penance suitable to the penitent's

condition and proportionate to the grievousness of his sins;

(8) pronounces the absolution, or refuses, if it need be;

(9) dismisses the penitent with a word of blessing.

B.—MANNER OF ABSOLUTION.

1. How is absolution given?

(1) By saying in a moderate tone of voice, but distinctly: *Misereatur*, etc. (see *Rit. Rom.*, Tit. III, cap. 2);

(2) then raising the right hand toward the penitent and continuing: *Indulgentiam*, etc.—*Dominus noster*, etc.—*Deinde, ego te absolvo*, etc.—making the sign of the cross at the words: *In nomine Patris*, etc.;

(3) dropping his hand, he continues: *Passio Domini nostri*, etc.

2. May the word *deinde* be omitted as not properly belonging to the form of absolution?

The S. Congregation replied to this question: *Nihil innovandum.*

3. Is the form of absolution prescribed in the Ritual essential to the validity of the Sacrament?

(1) No; nevertheless it may not be altered at will; although—

(2) the *Misereatur*, etc.—*Indulgentiam*, etc.—*Passio Domini*, etc., may be lawfully omitted when there are just reasons.

4. If the confessor has reason to refuse absolution, does he use any special form?

He blesses the penitent or says simply *Misereatur*, etc., and *Indulgentiam*, etc.

5. How is absolution given in case of urgency (danger of death, etc.)?

Ego te absolvo ab omnibus censuris et peccatis in nomine Patris, etc.

6. Why "a censuris omnibus"?

Because in such cases all reservation ceases.

7. If the danger passes by?

The confessor advises the penitent that he must present himself to the superior properly authorized to absolve from censures.

8. If the penitent becomes unconscious or loses speech before completing his confession?

The confessor having, as far as possible, obtained a general acknowledgment of sins from the penitent, absolves him.

C.—ABSOLUTION FROM EXCOMMUNICATION, INTERDICT, SUSPENSION, IRREGULARITY.

1. What is excommunication?

A *censure* by which a person is deprived of membership in the Church.

2. What is interdict?

A *censure* by which a person or place is deprived of the right to participate in the liturgical offices, the administration of the Sacraments (with some exceptions), and ecclesiastical burial.

3. What is suspension?

A *censure* by which a cleric is deprived of the right to exercise the faculties of his order.

4. What is irregularity?

A canonical *impediment* preventing a person from promotion to ecclesiastical orders, or hindering the exercise of orders already obtained.

5. Absolution from censures?

Is twofold: public (*in foro externo*) and private (*in foro sacramentali*).

6. What is the form of public absolution?

(1) Any form which the Ordinary may prescribe; or

(2) the solemn form found in the Roman Ritual (Tit. III, cap. 3); or

(3) the common form, *Dominus noster*, etc., which is used in ordinary sacramental absolution.

7. The priest absolving publicly is vested—

In surplice and stole (*violacea*, pro vivis,—*nigra*, pro mortuis).

8. Private absolution is given?

By the sacramental form—*Dominus noster*, etc.

9. The impediment of irregularity is removed how?

(1) By the form prescribed in the Ritual (Tit. III, cap. 5);

(2) after absolution has been imparted, either publicly or sacramentally.

Book Review.

EXPOSITION OF CHRISTIAN DOCTRINE. By a Seminary Professor. Intermediate Course. Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Pp. xv—638. Price, $2.25.

In view of the large doctrinal literature already existing, it is indicative of the sterling merit of the present course of religious instruction that a new edition of the first volume should have been demanded before the second had passed through the press. Although constructed originally for the use of the Christian Brothers, the work has been found well adapted to the needs of students in college and ecclesiastical seminary, whilst to the clergy it has proved of special service in their catechetical instructions. The first part, dealing with Christian dogma, was recommended to our readers in a former issue of the REVIEW. In that volume the foundations for Christian morality are deeply and solidly laid. In the present volume the structure itself is exhibited in broad yet compact proportions. The general principles of morality concerning human acts, conscience, and law are first explained on the lines familiar to the scholastic theologian. The virtues, supernatural and cardinal, together with their contrary qualities, are analyzed in detail. The Commandments, divine and ecclesiastical, are fully expounded, and a concluding section is given to the theology of the evangelical counsels and the beatitudes.

The ground thus covered is of course familiar to every well-instructed Christian. What, however, especially commends the work is its perfect method, a method as rigidly scientific as it is simple and perspicuous. Each integral part of the work is first taken analytically, all its details being set forth on the catechetical plan. Then follow abundant "historical references" from the Sacred Scriptures. The matter thus analyzed and illustrated is then presented synthetically in a "Summary." Thus the student is enabled to grasp the details in their mutual correlations. The analysis and synthesis are finally combined and exhibited to the eye in complete and admirably arranged synoptical tables or schemata. This perfect didactic method is given full influence by an apposite variety of letterpress.

The analytical features of the method respond to initial study; the synthetic to more advanced; the union of both, in the synopses, to complete mental assimilation. The translation has been generally well done. One could wish, however, that the effort to keep close to the original had occasionally been more relaxed, and especially in the enumeration of *physiognomy* and *phrenology* among the black arts (p. 302). The Bishop of Maurienne recommended the former volume of the work to his clergy, on the ground that they would "find in it much that they would look for in vain in their ordinary manual of theology." This title of merit may not in one respect be urged for the present volume, since the doctrine of the Sacraments, which forms so large a part of the ordinary manual, has been relegated to the third volume, on *Worship*, still in preparation. On the other hand, the seminarian will find this popular yet methodical exposition in English of moral theology highly serviceable both in acquiring and in reviewing the more technical science in Latin, whilst to the clergy its luminous summaries and synopses will be as useful as the corresponding features of the preceding volume have proven themselves in the way of outlines for catechetical instructions and sermons.

COURS DE PHILOSOPHIE. Vol. IV. CRITERIOLOGIE GENERALE, ou, Théorie Générale de la Certitude. Par D. Mercier. Louvain: Institut Supérieur de Philosophie. 1899. Pp. v—371. Prix 6 francs.

Criteriology is the science or philosophy of the certitude of our judgments. The vogue is now-a-days, especially in Germany, to use the term "Epistemology" to cover the same content. Usually in the text-book of philosophy it coincides with Critics, real or material as distinguished from formal Logic. Dr. Mercier objects to the term "Logic" in this connection as being inadequate, suggestive of a Kantian theory of empty mental forms, and as involving something of a contradiction; for if Logic be distinguished over against Metaphysics as a science of *mental* from a science of *real* being, to designate Logic as *real* is equivalent to saying Logic is not Logic. He prefers to regard Criteriology as a direct dependent on Psychology, and accordingly the present volume forms the fourth in his course of philosophy, Logic, Ontology, and Psychology having already preceded. There are, besides, weighty reasons for constituting Criteriology a special organic part in a philosophical system. "Modern philosophy has taken on, through the influence of Descartes, a critical character and it may be said that out-

side the traditions of Christian philosophy all the philosophies during the present century have lived on the Kantian criticism. From Kantism have sprung the pantheism of Fichte, Schelling, and Hegel, the positivism of Comte and of the English Associationalists, and lastly the semi-positivism which has fused into one subjectivist conception the philosophy of John Stuart Mill and of Alexander Bain, and the philosophy of immanence. At the present day there is growing up in France a strong effort to rest on an act of the will, or on a sentiment called faith or belief, the uncertain certitude of speculative knowledge. In this, too, we see the rebirth of the spirit of Kant, not this time to unchain scepticism with the author of the *Kritik der reinen Vernunft*, but to restrain it, if so may be, with the author of the *Kritik der praktischen Vernunft*. The history of philosophy attests therefore the predominance of the critical spirit in the thought of all the great philosophers of the age, and but too strongly justifies the importance everywhere given to-day to Criteriology" (p. v).

Two leading questions confront the critic of human knowledge: First, is there such a thing as knowledge which philosophical inspection can justly characterize as certain? Second, what domains of objective truth does such certain knowledge embrace? The solution of the former problem results in a *general theory* of certitude. The solution of the latter involves the application of the general criteria to the various classes of our cognitions. Dr. Mercier has limited the present volume to the first of these two questions, the second being reserved for a subsequent volume on special Criteriology.

It is unnecessary to outline here the content of the work. Suffice it to say that whilst the general matter falls in with the familiar lines of Critics, it is treated with marked originality and freshness of detail. Dr. Mercier, it may be noted, departs from the position taken by most neo-scholastic authors from Tongiorgi onwards as regards the *three primary truths*. This position he ranks with *exaggerated dogmatism* and so to be rejected as the antipode of scepticism; a theory called "rational dogmatism" being substituted as a golden mean. The three primary truths claimed by the text-books are: (1) the *primary fact*, the existence of the thinking subject; (2) the *primary condition*, the mind's ability to know some truth; (3) the *primary principle*, the principle of contradiction. As regards the first two of these time-honored *primaries*, Dr. Mercier is unwilling to allow them their usurped prerogative; the last, the principle of contradiction, he admits to be the sole and absolutely first principle, in the sense of course of its being merely a *directive rule* of mental pronouncements.

The most striking and laudable characteristic of the work is its simple and logical method. The subjects are made to fall into the most natural general partitions, and these to divide off again and again into just that degree of detail which ensures thoroughness of insight, without engendering confusion of vision. Then the details are repeatedly brought under luminous syntheses or summaries which manifest anew the organic relations of the members to one another and to the whole. The union of these processes makes the work a model textbook, an adaptation which is further secured by the perfectly translucent style and enhanced by the mechanism of the beautiful typography.

GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. The Principles, Methods, History, and Results of its Several Departments and of the Whole. By Charles Augustus Briggs, D.D., Professor of Biblical Theology in Union Theological Seminary, New York City. New York: Charles Scribner's Sons. 1899. Pp. 688.

GENERAL INTRODUCTION TO THE OLD TESTAMENT. The Canon. By William Henry Green, D.D., LL.D., Professor of Old Testament Literature in Princeton Theological Seminary. New York: Charles Scribner's Sons. 1898. Pp. 209.

In the ordinary course of our work we should not think it necessary to direct the special attention of the clergy to the above productions of Protestant scholarship in the field of Biblical criticism. Such books are sent forth from the workshops of the so-called "Evangelical" schools and their enterprising publishers day by day, differing only as to the extent and in the more or less captious forms in which they apply the destructive principle of "private judgment" as a test of the authenticity of the divine law, and of their approval of the divine wisdom embodied in the Sacred Scriptures. From the Catholic point of view these vagaries are alike in their character and equally opposed to the fundamental doctrine of the Church. They are based upon the erroneous assumption of human vanity and human pride that the reason and binding force of the law of God is determined by man's appreciation of it. Catholics hold that God's authority is independent of man's consent or appreciation of His law; that if God gives us a law He gives us also a means to understand it properly by constituting the Church its interpreter and guardian; and that, therefore, the wranglings and inconsistencies arising from the various and often diametri-

cally opposite interpretations of the word of God by those for whose instruction it has been given, can have no place in any true religion, and are excluded by the very principle of authority in the Catholic Church. Whatever intellectual freedom man may rightly claim, it can have no legitimate place in the matter of determining the sense and application of the divine law, because God's authority is not subject to the will of individual man or any number of men.

Hence the position of Catholics in regard to the authenticity and substantial integrity of the Sacred Scriptures is unalterably fixed, and that upon authoritative evidence which is not derived from the approving consciousness of the individual who reads the Scriptures, nor from the discernment of learned but self-constituted interpreters, but from the undeniable historical fact that Christ, who testified to the divine origin of the Old Law and to whose teaching we owe the New Law, established in the Catholic Church a permanent tribunal which was to safeguard and interpret both.

In the matter of higher criticism, which concerns itself with the examination of the original text and meaning of words and their more or less accurate rendering in different recensions and translations, Catholics have every right to leave themselves open to accept information and light such as is shed upon the sacred words by the study especially of the Semitic languages, of archæology and history. But neither Dr. Briggs,—although he deals with the question of higher criticism by discussing its principles and history,—nor Dr. Green can lay claim to such originality in this special field as to command our attention. Their utterances are significant only where they busy themselves with the question of the Canon and its determining factor, that of inspiration. And even here we might, as we said, leave them to mutual encounters in their own camp, if it were not that Catholic authorities were being misrepresented as confirming one or other of the Protestant positions on the subject of the canonical books.

About Dr. Green's position no one can have any misapprehension. He believes that the Bible is the record of a divine revelation made through duly authorized and accredited messengers sent of God for this purpose. When he comes to answer the question how we are to distinguish this divine message from certain counterfeit and spurious writings having a similar scope and character, he appeals to tradition; and here the weakness of his scholarship shows itself simultaneously with the strength of his anti-Catholic prejudices. Every student of historical tradition regarding the Bible will have to go to the storehouses of the Catholic Church, that is, to the writings of the Christian

Fathers, the decrees of early Church Councils, and the accepted teaching in the great monastic schools, the uniform character of which is attested by unquestioned documents drawn from public and private archives before the age of the so-called "Reformation," which undertook to sift this tradition by the standard of individual judgment. This is Dr. Green's method. He is thoroughly conservative; will have nothing to do with modern criticism and advanced Biblical science. He condemns the novelty of recent scholarship, and appeals against the presumption of the new critics to the tradition of the Jews and of subsequent ages. But the subsequent ages must not have any sympathy with Rome; whatever may be right in tradition, Rome is wrong; and so Dr. Green finds himself compelled to solve the problem of showing that the Church which preserved tradition is opposed to tradition, or falsifies or ignores it as the case may be.

To criticise in detail a work written under such preoccupation would be an idle task. When a professor, writing a text-book for divinity students, tells us that Melito's catalogue does "not contain a single one of the books which Romanists have added to the Canon," we feel quite sure that the author is incompetent from more than one point of view to deal with questions of canonicity, and we are surprised that the Scribners should publish such trash, replete with inconsistencies and offensive epithets by which the aged professor seeks to emphasize his opposition to the "Romish Canon."

Against such arguments as Dr. Green advances we have to put those contained in the work of Dr. Briggs. He believes that "the study of the Bible is most commonly obstructed among Protestants by *Bibliolatry*," and one of his aims is to overcome the obstructionists. But as Dr. Briggs is himself a decided though not quite consistent Protestant, he is obliged to have ultimate recourse to the criterion of personal or private judgment in determining the character and extent of the Canon; and thus he is bound to assume, in defence of his own position, the privilege which in another direction he denies to the "obstructionists."

There is a special reason, as we intimated at the beginning of this notice, why Catholic scholars should have their attention directed to the inconsistencies of Dr. Briggs's book. The Episcopal Bishop, Dr. H. C. Potter, who received Dr. Briggs very recently into the Episcopal fold, is publicly stated to have said that "*The Introduction to the Study of the Holy Scripture* has been warmly commended by eminent Roman Catholic scholars of foremost rank in institutions of learning of foremost dignity," and that these eminent Roman Catholic scholars of

our foremost institutions of learning have written Dr. Briggs "intimating their purpose to make use of it [the book] in their class-rooms." Another prominent divine, the Rev. Dr. Percival, "probably the most distinguished theologian in the Episcopal Church," is reported to have said that "one of the Roman Catholic universities had seriously thought of adopting Briggs's book as a text-book. There is much broad churchmanship and higher criticism in the Roman Catholic Church, and much unsound teaching by individuals on the Inspiration of the Sacred Scriptures" (Philadelphia *Ledger* and *Evening Bulletin*, May 15). We can imagine a Catholic professor saying or writing complimentary things to Dr. Briggs about such parts of his book as show the glaring contradictions of a Protestant who would defend the infallibility of the Sacred Scriptures as his rule of faith and at the same time admit any such thing as higher or lower criticism of the Divine Word; but it is quite absurd to suppose that Dr. Briggs's book could be used as a text-book in any Catholic institution, unless it be as an object-lesson of the utter inconsistency to which a writer is forced to commit himself if he would defend the authenticity and integrity of the Sacred Scriptures on the Protestant principle of internal evidence and private judgment. Of such inconsistencies Dr. Briggs's book, particularly in the chapters on the history and criticism of the Canon, abounds.

With more scholarly discernment and honesty than can be claimed for Dr. Green's appeal to tradition, Dr. Briggs admits that we have practically no evidence of the existence of a fixed Jewish Canon containing the books of the Old Testament, to which Protestants, claiming to follow the Hebrew Church, can safely appeal in justification of their "rule of faith." "We know that several books were in dispute among the Pharisees, such as Ezechiel, Song of Songs, Ecclesiastes, and Esther. They were *generally* but not unanimously acknowledged. . . . There is little doubt that the Canon of the Palestinian Jews received its latest addition by common consent not later than the time of Judas Maccabæus, and no books of later composition were added afterward. Yet the schools of the Pharisees continued to debate with reference to some of these writings until the assembly of rabbins decided it at Jamnia. The Hellenistic Jews had a wider and freer conception of the Canon" (p. 128). Dr. Briggs does not therefore endorse the common opinion that the Jewish Canon was fixed under Esdras; nor does he admit that either Philo or Josephus impart to us an authentic list of the Sacred Writings. The Jews, no doubt, made several attempts to fix the Canon, perhaps under Esdras, and again under the High-priest Simon (p. 124), but a

final decision did not take place until the two assemblies at Jamnia (A. D. 90 and 118), under the presidency of Eleazar Ben Azariah, had discussed the canonicity of Canticles and Ecclesiastes. "They were *finally decided to be canonical*, and so the third Canon of the Old Testament was closed for the Hebrews" (p. 130). It is curious to note that Dr. Briggs does not record any protest against the attempt of the Jewish Councils at Jamnia, under the High-priest Eleazar, to *settle* the question of the canonicity; a prerogative which he later on denies to the Apostolic Church with its Sovereign Pontiff at Rome.

Dr. Briggs admits a similar condition of doubt regarding the inspired books, at least for a time, in the Christian Church. "The Fathers do not agree about the books which either the Hebrew or Protestant Canon accepts, or that of the Church as defined by the Council" (p. 137). "The Synod of Hippo in 393 A. D., and of Carthage in 397 A. D., under the influence of St. Augustine, *decided for the larger Canon*, including the apochryphal books of the Old Testament and the full Canon of the New Testament. This opinion is sustained by the oldest Greek uncials." We fancy that such a statement will make Dr. Green somewhat scrupulous about his facts of Church history and his appeal to documented tradition. But Dr. Briggs has no difficulty in reconciling the principle of the Reformers with an adverse tradition regarding the Canon. "The Protestant Reformers accepted the Canon of their symbols, excluding the apocryphal books, *not because of the Jewish tradition, which they did not hesitate* to dispute, *as they did that of the Church itself*, but for higher *internal* reasons" (p. 143). They accepted those books which "*approved themselves to their souls* as the very word of God." "This is the Protestant position: Unless these books have given us *their own testimony* that they are divine and therefore canonical, we do not receive them with our hearts." Dr. Briggs holds to this position, and one can readily understand why Episcopalians who believe that they have in their Church a divinely instituted tribunal to determine questions such as, for instance, the first four General Councils of the Church undertook to define, are greatly alarmed. "The only legitimate Protestant method is that of the Reformers: first prove the canonicity [of these books] from their own internal divine testimony, and accept them as canonical because the Christian soul rests upon them as the veritable divine word" (p. 145). Here, too, we meet with some inexplicable contradictions in fact. "If we judge," as Deane (quoted by Dr. Briggs in another part of the book, p. 125)

says, "from the MSS. that have come down to us, it would be impossible for anyone, looking merely to the Septuagint version and its allied works, to distinguish any of the books in the collection as of less authority than others. There is nothing whatever to mark off the canonical writings from what have been called deuterocanonical." We are to suppose then that if anyone were to place any pious book before a man with a sincere purpose to listen to the divine doctrine, he would be capable of determining whether it is canonical or not by the influence which the reading exercises upon his heart and mind. It would be an easy matter to get a dozen people to disagree on the subject, and the test proves itself wholly inadequate. A piece of steel placed in proper proximity to a magnetic horseshoe will be attracted; a piece of wood will remain unmoved. The logical deduction drawn from this phenomenon is *not* that the *horseshoe* is magnetic, but simply that *steel* is attracted by a magnet, whereas wood is not so attracted. The Reformers themselves violated in practice the principle they had established for testing the canonicity of the Scriptural Books. Dr. Briggs seeks to explain whilst he renounces their inconsistency. "Unfortunately they [the Reformers] allowed themselves to be influenced by *other subjective tests* and dogmatic considerations. Thus Luther, by his exaggeration of his interpretation of the Pauline doctrine of justification, was *unable to understand* the Epistle of James (p. 145), and spoke of it as an 'epistle of straw.'" And Dr. Briggs goes on to say that there can be no doubt that the rejection of the two books of the Maccabees was due in great measure to its support of the Roman Catholic doctrine of sacrifices for the dead; and that the wisdom of Sirach was rejected, partly at least, because of its supposed countenance of the Roman Catholic doctrine of salvation by works. Such dogmatic objections influenced greatly the Reformers in their views as to the entire Apocrypha.

After all, Dr. Briggs feels that he cannot appeal to the Protestant principle of private interpretation. He has therefore to construct some authority combining liberty of private judgment with the action of a church; and here we utterly fail to comprehend him, or rather his position. He has two strings to his bow, and the "Westminster Confession" serves some purpose in aiding him to appear logical in his inconsistency; it distinguishes the testimony of the Church (human) and the *internal* evidence of the written word (human and divine), and the *fides divina* (purely divine). "The inward work of the Holy Spirit bearing witness *by and with* the Word in our hearts" and the books which are thus recognized by the inspiration of God are made the rule of faith and life. There must be a Church then in some way to deter-

mine the Canon which is ultimately to be accepted by the faithful. Dr. Briggs would thus find himself naturally committed to accept the light of the Catholic Church in the question of determining the Canon; but he has discovered that the Council of Trent was not a truly œcumenical council. "It represented only a portion of the Christian Church (!), and therefore its definitions are the definitions of the Roman Catholic party in the Church. They do not represent the Greek, Oriental, Protestant communities" (p. 146). Certainly not; no council ever meant to represent heretics or schismatics. It meant to judge them and their doctrines by a given standard, and if on some occasions the Church or a council called upon heretics or schismatics to be present at the sessions, it was either that their false doctrine might be openly declared within the hearing of the judges, or that the willingness of the culprits to yield to persuasion of the truth might be ascertained. Encounters or public defences between the champions of philosophical or theological schools were a different thing altogether and cannot be said to be the action of councils, but rather preliminaries to reaching a decision. Such preliminaries were needless in the case of the Reformers, whose writings and sayings were unquestioned public property.

But we must conclude. Dr. Briggs has raised a sharp outcry against the Protestant system, while appearing to defend its principle, and he has declared against Apostolic tradition and Church authority by emphasizing individual feeling as the criterion of divinely revealed truth. What need or use is there for God to speak to us in signs, if we are to interpret the signs as we list? Catholics have nothing to learn from Dr. Briggs, except this, that every attempt to find revealed truth independently of the guidance of the Catholic Church leads to endless vagaries and inconsistencies.

MANUAL OF PASTORAL THEOLOGY. A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederick Schulze, Professor Moral and Pastoral Theology, Provincial Seminary of St. Francis. Milwaukee, Wis.: M. H. Wiltzius & Co. 1899. Pp. 342.

"Pastoral Theology has at last appeared on the programmes of our ecclesiastical seminaries as a special branch of sacred science, thereby filling a want long felt," says the author in his preface to this work. This is unquestionably true; and the fact that within a comparatively short time three works from different pens should have appeared aiming

at covering the same ground, though not quite in the same fashion, emphasizes the necessity of attention to this study in our theological curriculum. Less than five years ago the Benzigers issued the first part of a translation of P. Schuech's *Pastoral Theology*, covering the subject of catechetics and preaching. Before the work could be completed Dr. Stang had published his *Pastoral Theology*, which embraced the whole subject of homiletics, the administration of the Sacraments, and parochial work generally. The "Manual" by Dr. Schulze is made up much on the same plan as that of Dr. Stang's volume. There is a slight difference in method, in the manner of handling and placing the common topics, and here and there one author emphasizes certain proprieties of clerical life more than the other. But there is ample room for both works, and indeed for others of a similar character, to suit the different dispositions and circumstances, not only of the teacher and student in the class-room, but of the cleric engaged in active missionary work.

MANUALE THEOLOGIAE MORALIS, in usum praesertim Examinandorum, Auctore Benedicto Melata, S.T.D. Editio altera accuratior et aucta.—Romae: Ex Typographia Polyglotta S. C. de Propaganda Fide. 1899. Ratisbonae et Neo-Eboraci: Frid. Pustet. Pp. 331.

On the occasion of its first edition we directed attention to this excellent little manual of moral theology. Its clearness, the reliable character of its sources, and above all its brevity, give it a particular value for those who are preparing for examinations preparatory to receiving Holy Orders. It is in every way superior to Togni, which has been used for many years in the examinations and is still the popular manual with many students.

Recent Popular Books.[1]

ACROSS THE CAMPUS: Caroline M. Fuller. $1.50.

Here is a faithful reflection of life in an American college for girls, showing both merits and faults, and the widely differing effects which it produces upon different characters. It follows its heroines through the entire course, describing the routine of work and of pleasure, and giving some hints as to expense; but young readers will be most strongly attracted by the student's talk, which is always bright and sometimes clever, and by the stories of frolics and innocent merry-making. Parents will learn that girls who neglect their studies are not respected in a girls' college, and that, in spite of having no marking system and no reports, the faculty and professors know the worth and achievement of every girl. Whether they believe it or not depends upon their capacity to imagine an omniscient human being.

ANTIGONE OF SOPHOCLES: George Herbert Palmer. $0.75.

Conciseness is the most conspicuous quality of this translation, which is couched in an iambic rhythm printed as prose, according to the device adopted by Professor Palmer for his version of the Odyssey. The reader is thus deprived of any visual aid in apprehending the music of the choruses and entirely loses their transitional effect; but the translator's aim, fully set forth in the introduction, is to bring the story of the play home to minds untrained in any tongue but English, not to give scholars a rendering equivalent to the Greek. In spite of his modest intentions and his almost ruthless directness, he is often more poetic than most of the metrical translators.

CATHEDRAL DAYS: Anna Bowman Dodd. $1.50.

The "Days" are connected by descriptions of drives through English roads, with pauses to inspect ruins, churches, castles, or anything else interesting to be found in the region, including Exeter, Chichester, Winchester, Salisbury, and Wells Cathedrals, and the "Days" themselves are devoted to inspecting the cathedrals purely as curiosities, for the author is a Protestant. She writes pleasantly, there is no intentional irreverence in her occasional unsympathetic comments, and the hallowed charm of the ancient although desecrated shrines often conquers her. This is a new edition of a book which, originally published twelve years ago, has been imitated many times, and it is illustrated with twenty-four good pictures.

DOUBLE THREAD: Ellen Thorneycroft Fowler. $1.50.

It pleases the heroine of this story to try the temper and heart of the young man whom she loves by appearing to him as her own twin sister, and she plays her game successfully, appearing alternately as rich heiress and as poor dependent. In the end, after giving his heart to the poor sister, the lover is angered by discovering the cheat, and goes away, but he returns in due time. The conversation is lively, the jokes are of the newest, and the company introduced, although making vast pretence of flippancy, is generally agreeable.

DROSS: Henry Seton Merriman. $1.00.

An English gentleman being averse to the marriage upon which his father's will makes his wealth dependent, becomes the secretary of a French nobleman, concealing his good birth. The nobleman succumbs to a sudden temptation to steal certain millions, but another person is suspected of the theft, and the secretary, pursuing him, discovers the truth. The nobleman's wife and daughter, exquisitely feminine and French, and an English financier of enormous power and much eccentricity, are among the chief characters, and contrast between Gallic fire and English phlegm is chief among the ends of the story.

DUKE'S SERVANTS: Sidney Herbert Burchell. $1.50.

A Derbyshire village, in the reign of James I, is the scene of the early chapters of this romance, in which Buckingham comes and goes, always playing an evil part. The action of the story is continued into the next reign, and the adventures of a troop of players, their gossip of public events and of popular feeling in regard to their craft are the chief matter of the latter half of the tale. This heroine also professes to be twins, but she plays her part after Viola's fashion, arraying herself in boy's clothes, and discoursing of her "sister's" perfections until the man of whom she is enamored almost gives his heart to the unseen beauty. The story, as it stands, would make a good play.

FAIR BRIGAND: George Horton. $1.25.

The Greek brigand is resurrected for literary purposes in this story, and is made to capture an American archæological investigator and a companion. The two are freed by the brigand's daughter, and she accompanies them back to safety and informs the astonished American that it is his duty to marry her. As all the natives agree with her, and as he perceives that he must

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

consent or leave the country, he complies, and then abandons her to her own devices. She reverts to the paternal theories of morality, and ends her career by committing a murder. A journalist of the New York type, as it is in fiction, pervades the book, which constantly suggests study of About.

FOWLER: Beatrice Harraden. $1.50.

The fascination of healthy, clever, and generally sensible girls by an ugly and impudent middle-aged cynic, is the chief theme of this novel. The hero counts for but little, for he lacks the cleverness to outwit the villain, from whom the heroine escapes but a few days before the time set for her marriage. A trained nurse, adding coquetry to the cold-blooded selfishness of her craft, is one of the personages, and her criticism of life and motives is as amazing as her clothes, which are fit for an actress.

HARVARD LYRICS: Charles Livingstone Stebbins. $1.00.

Some eighty songs, by various hands, many very clever and all free from any trace of being influenced by the "poster" school of art, compose this volume. The verses indicate well-chosen English reading and excellent mental health, good auguries for possible future American poets, but they are oddly untouched by classic influence.

IN THE KLONDYKE: Frederick Palmer. $1.50.

No imitation, no echo of Mr. Bret Harte, appears in this story of a journey from Dyea to Dawson, with a description of the latter place and a selection from its best stories. Mr. Palmer writes clearly, simply, with no touch of sentiment, but with manly enjoyment of adventure, and applies himself to showing the hardships and uncertainties of the miner's lot quite as plainly as he shows the possibility of winning a fortune. His description of the dog teams and their drivers and of the strange creatures driven by misfortune into semi-servile positions in camp, are vivid. Like the army in the West Indies, he encountered canned roast beef. "We could not eat it," he says. Doubtless this was on account of the tropical conditions.

JAMESONS: Mary E. Wilkins. $1.00.

The oft-told story of the city boarder's attempt to introduce the latest fashions in food, literature, and art to the virtuous and highly inquisitive rustic is here told by one of the rustics, a verbose person who seriously writes of "buggy-riding," to the confusion of those unfamiliar with what she regards as English. The book is so much less vicious in style than its author's ordinary work as to suggest that it was severely edited before publication in the magazine for which it was written, but it is as remote from literature as the minutes of a sewing-circle secretary.

JAMES RUSSELL LOWELL AND HIS FRIENDS: Edward Everett Hale. $3.00.

These reminiscences, beginning with Lowell's infancy, are much occupied with his early manhood, which was passed among those whose tastes and demands were to give Boston its period of literary pre-eminence, and in familiar intercourse with the educated abolitionists. His experience at Harvard, as editor of the *Atlantic*, and as minister to Spain and to England, are treated at length, and many good stories of politics and of war are added. The book is a perfect portrait-gallery of Boston and Cambridge between 1840 and 1865, and presents the poet's own face at many periods of his life, and also a picture of the beautiful Maria White, whom he married. The book is indispensable to any one who would understand the best things in the present body of American literature.

JESUS DELANEY: Joseph Gordon Donnelly. $1.50.

A Mexican of mixed Indian and Caucasian blood, the spoiled pet of a Protestant mission, overburdened by intellectual training, and puffed up with spiritual pride induced by leading prayer-meetings, suddenly falls from grace, plays matador in a bull-fight, and enters into revolutionary plots, all in the hope of winning the hand of a beautiful girl occupying a high social position. He is betrayed and his death sentence is commuted to military service. This story is merely the framework for a satirical description of a Protestant missionary in a Catholic country, whom the author superfluously makes more ridiculous by calling him "Reverend" Lamb, a style unknown among civilized Protestants of any denomination. Mr. Lamb's stupidity and mischievous influence contrast sharply with the educated cleverness and beneficence of the priests appearing at intervals in the story, but are not in the least exaggerated, as may be shown by comparison with reports of the A. B. C. F. M. Mr. Donnelly makes the United States Consul not much better than Mr. Lamb, and could verify this portrait by documentary evidence, if need were, but he makes the American Consul-General an excellent official. He himself was Consul-General at one time. As fiction, the book is crude: as a tract, it is good.

KING OR KNAVE, WHICH WINS? William Henry Johnson. $1.50.

This story continues "The King's Henchman," and brings it to a happy close, and it also recounts a few of the love-affairs of Henry IV. The reasons which operate in forbidding the reading of Dumas in any translation or in the original would probably operate in this case, if the book were brought to the attention of the proper tribunal. The author's preface very creditably disclaims any pretence of treating the character of Henry the King, and tells the reader what to expect.

LADDER OF FORTUNE: Frances Courtenay Baylor. $1.50.

The successive manœuvres by which an ambitious, uneducated woman, married to a money-maker, may conquer a good position in foreign society are set forth in this book, the author of which has a fine contempt for her heroine, whose daughter re-

volts and marries a poor American. The money-maker dies, not regretted by his wife, and not greatly regretting.

LEAR: Gilbert Parker. $0.75.

Three short stories by Mr. Gilbert Parker are included in this book. They do not belong to the same school as "The Battle of the Strong," and the first and longest, although not immoral, is not to be recommended to any reader not of mature age.

LIFE, WRITINGS, AND CORRESPONDENCE OF GEORGE BORROW, DERIVED FROM OFFICIAL AND OTHER AUTHENTIC SOURCES: William I. Knapp. Vol. I. $5.00.

Borrow is an interesting figure as the forerunner of the present rather large school of English writers, who, mistaking the abnormal for the original, worship themselves for admiring ugly incongruities, and his biographer is not so sympathetic as to make this book unwholesome. Borrow's genius for inventing many accounts of one incident leave nothing certain in his history, from the date of his birth to the extent of his actual knowledge, except his hatred of Catholicity, a proper attribute for an agent of the British and Foreign Bible Society. Carrying irreligion into Spain was his trade; his diversions were prize-fights, horse-trading, studying the gypsies, acquiring strange tongues, writing amorphous novels, and self-advertising. His life is worth reading, for the sake of noting how slight is the originality of current folly.

LOVE AMONG THE LIONS: F. Anstey. $0.75.

A farcical story founded on the much-advertised wedding ceremony performed in a lion's cage in Boston a few years ago. The author manages to heighten the grotesqueness of the real performance, for both bride and bridegroom shrink from the final test of courage, and two lion-tamers are married in their stead, the lions huddled behind a bar and watching them with the peacefulness of lions who have been carefully drugged. Each of the lovers supposes the other to be really married and complications ensue, ending happily.

MATERNITY OF HARRIOTT WICKEN: Mrs. Henry Dudeney. $1.50.

The last of the Wickens, an unbroken line of drunkards with some pretensions to good social position, marries a weak woman of inferior birth, and commits a murder just before his daughter Harriott is born. She, reared by her maternal aunt, hates the vulgarity of her surroundings, and gladly escapes from them to marry a rich and well-bred man, although her affection for him is very slight. The kinswoman whom his family has desired him to wed soon comes on the scene and transforms Harriott's dress and manners, but does not improve her moral or spiritual condition. Her husband leaves England on business, and, discovering that her child is a hopeless idiot, she substitutes another for it, but when her own falls sick, she sacrifices her husband's respect that she may nurse it without undeceiving him, and in the end dies from infection. He promptly marries his kinswoman. The study of an ambitious vulgarian in the London of women's clubs and "liberality" is good, and the mother's tardy awakening to her duties is powerfully described. The title gives no idea of the story.

MEMORY OF LINCOLN: Edited by M. A. De Wolfe Howe.

Eighteen poems are collected in this small volume, and the introduction refers to others still. Lowell, Brownell, Boker, Melville, Whittier, and Stedman are represented, and both of Whitman's poems on Lincoln are given, and also Tom Taylor's manly record of repentance for errors of judgment. The book will be found useful by school-teachers and public readers, for it excellently represents the varieties of reverence for Lincoln's memory.

MEN'S TRAGEDIES: R. V. Risley. $1.50.

Mr. Risley obligingly supplies his book with an explanatory preface, telling with what emotions he prefers that the readers of his short stories should dilate, and explaining why his heroes are German and not English, Russian, Italian, or Turk. Nearly all are elderly, not too attractive, immensely sentimental, supersensitive, and subjects for medical rather than for artistic treatment. The preface destroys the critic's right to suppose that the author has not succeeded in his object, but the object is unworthy of attainment. Men who shut their eyes to common sense are simply ridiculous even in misfortune, and cannot be regarded seriously.

MISTRESS CONTENT CRADDOCK: Anne Eliot Trumbull. $1.00.

Mistress Content lived when Roger Williams and Mary Dyar and their like were troubling the peace of the Massachusetts Bay Colony, and her story is little more than history interpreted in the interests of the American Baptists.

ONE POOR SCRUPLE: Mrs. Wilfrid Ward. $1.50.

The perplexed action and reaction constantly going on in society composed of blended Protestant and Catholic elements could hardly be made more strikingly evident than they are in this story. The chief point of worldly interest is the capture of Lord Bellasis, whose worthless and lunatic wife has survived the divorce leaving him free by English law to remarry. Him do Cecilia Rupert, a young woman of fashion, who entertains her friends by dancing, and Madge Riversdale, a childless Catholic widow, pursue with equal ardor, he retaining Macheath's attitude the while. When he allows the widow to capture him, a cold-blooded Protestant schemer almost conquers her scruple against apostasy and brings about Cecilia's suicide. The counteracting influence comes from an excellent

priest acting in ignorance, and a saintly, single-hearted Catholic girl, set before the reader with almost reverent touches. These four typical women; the peer; a cold-blooded "æsthetic" author, sorely in need of a sound thrashing; a fine old Catholic squire; and a young Catholic gentleman, properly proud of his faith and family, and an innocent, unworldly Catholic girl, are the chief personages, and their characters and acts furnish material for at least three average novels. The secondary spring of action in the story is the meddlesome solicitude of certain good ladies whose own spiritual affairs do not give them sufficient occupation, and this is made almost as mischievous as the schemer's deliberate intrigue. The greater part of this story was written some years ago, and it is not an "answer" or a "retort;" it is a work of art, perhaps a little too clever for dull readers, but an author has the privilege of choosing his public.

ON THE EDGE OF THE EMPIRE: Edgar Jepson and Captain D. Beames. $1.50.

Thirty little stories compose this volume, which might very properly be called a series of tracts for the white man's enlightenment as to the nature of the black man. The authors having lived and worked in India, set forth the manners, customs, and acts of certain specimen natives in the army, in the bazaar, on the border, and elsewhere, choosing their subjects from many peoples and faiths and from many ranks. The stories are good, merely as stories, but as a means of teaching the white reader to beware of using his own standards in judging the black man, whether in governing him, or in intercourse of any species, they are better than Mr. Kipling's or Mrs. Steel's, and worth a small library of statistics and prosaic information. As they treat of heathens they sometimes speak of matters unsuitable for the reading of the young, but the peculiar ugliness of heathen sin does not become attractive by their methods of treatment.

PAUL CARAH, CORNISHMAN: Charles Lee. $1.00.

Self-blinded egotism united with rustic ignorance characterizes the hero of this story, who, constantly picturing himself as the centre of romantic scenes, fails in everything. Returning to his native village after years spent in America, he expects to become its ruler and ends by being its butt, falling at last into evil ways and disgracing it by being arrested as a smuggler. His release is contrived by a girl who loves him, and in his anxiety to make an effective exit, he goes away, ignorant of her act and calling himself friendless. The descriptions of scenery and of Cornish traits are vivid, and the story lacks any trace of a problem.

PRISONERS AND CAPTIVES: Henry Seton Merriman. $1.25.

The survivor of a ghastly voyage in which yellow fever, the legacy of its last cargo, destroys the crew and officers of an outward-bound slaver, joins a British naval officer and a Russian in an attempt to rescue the wife and baby of the Russian from a Siberian prison. The attempt ends in a horrible tragedy, but incidentally, the author, who has studied the subject extensively, gives his views of the Nihilists, which differ from those put forward by European agitators, and also from those disseminated by Russian officials.

QUEEN OF THE SWAMP: Mary Hartwell Cacherwood. $1.25.

Thirteen stories chronologically arranged, the scenes laid in Ohio, Kentucky, Indiana, and Illinois, six describing life as it was some fifty years ago, and others dealing with the cis-bicycle period, fill this volume. The former series is the more interesting, and has historical value. The latter is good, but sometimes ungentle in the treatment of bodily defects, although sometimes beautifully tender.

RETROSPECTS AND PROSPECTS: Sidney Lanier. $1.50.

The author's character, tastes, and versatility appear more clearly in this book than in any other single volume of his writings, and especially adapt it for use in formal courses of reading. It contains the wonderfully well imagined "Sketches of India," written to order from study of travellers' tales and Hindu poetry; a Confederate memorial address delivered at Macon in 1870, and historically valuable; "The New South," written ten years later, and full of hopeful common sense and good counsel; "San Antonio de Bexar," a study of an historic and picturesque town, and "Retrospects and Prospects," a brilliant piece of writing, touching on a hundred subjects, and pleading, in 1867, for an international court. Lanier was remarkable, even among Southerners, for the respect in which he held his mother tongue, and his style is worth studying.

SHORT LINE WAR: Merwin Webster. $1.00.

This book illustrates "Wealth and Commonwealth" and the chapter on corporations in Judge Baldwin's "Modern Political Institutions." It describes the fight of an astute and fearless small capitalist with a combination owning judges, journalists, and politicians, and his victory, which proceeds not from the righteousness of his cause, but from the assistance received from the daughter of one of his opponents, a young lady in love with one of his officers. It is the methods of the two contestants which the reader is to consider: they include theft, murder, arson, and violation of State codes of law.

THADDEUS STEVENS: Samuel W. McCall. $1.25.

The biography of the man who led the House of Representatives during the most eventful seven years of its existence, from July, 1861, until the recess of 1868, has waited thirty-one years to be written, and now appears in the American Statesmen Series. Although the author is just to Stevens the abolitionist, and to the Stevens who impeached Andrew Johnson, he is none the

less fair to Webster and to the early Unionists, and fair to Johnson himself in his treatment of the Stanton matter. Necessarily the tale resuscitates many half-extinct memories of unhappy times, but it is told without bitterness. The chapters on "The Legal Tender" and "War Revenue Measures" are the most valuable at this time. Mr. McCall confirms the statement, sometimes denied, that Stevens died a Catholic, being baptized by one of the Sisters of Charity in attendance upon him in his last illness.

THREE NORMANDY INNS: Anna Bowman Dodd. $1.50.

This volume is a new edition of a book first issued in 1892, and describing not only inns, but the peasantry and other Norman folk, and including a pretty imaginary sketch of the French court ladies who once visited one of the inns. It is an instructive lesson to note the influence of Catholic ceremonial and intercourse with Catholics upon this author's mind. She becomes almost as reverent as a believer. Her book is illustrated by Mr. Reinhart, and has a prettily emblazoned cover.

THROUGH THE STORM: Avetis Nazarbek. Translated by Mrs. S. M. Elton. $2.00.

This volume is written from the Revolutionist point of view, and treats riot and assassination as commendable when the political principles of the rioters and assassins suit the author. It exaggerates the number reported on the best American authorities as actually killed in the troubles between the Turks and the Armenians, but it exaggerates in little else, and it represents the spirit of the Armenian Revolutionist as it shows itself in proclamations and in acts.

TIVERTONE TALES: Alice Brown. $1.50.

The admirable studies of a New England village contained in this book are both humorous and charitable, besides being well written The author ranks with Miss Jewett in delicacy of touch and nobility of feeling, both being so happily endowed that although they see the whole of life they desire to bring its better things into prominence, making them conceal the evil and the petty. Still neither flatters, and the rustic bore is not absent from these pages, but present in all his amusing dulness.

UNDER THE BEECH TREE: Arlo Bates. $1.50.

Three brief dramas, eight sonnets, and some twenty poems of miscellaneous form make up this volume. "A Correspondence" is the best of the minor pieces. Of the three plays, the classic, the fantastic, and that which develops a noble feminine character are of nearly equal formal merit, but the last is the finest in every way, and the best that this author has produced. The book is dedicated to "The Memory of Eleanor Putnam," who was the author's wife.

VICTORY OF THE WILL: Victor Charbonnel. Translated by Emily Whitney. Introduction by Lilian Whiting. $1.50.

M. Charbonnel may be remembered as an apostate: Miss Whiting describes him as "the Emerson, the Maeterlinck of France," and as she says that direct communication between the Seen and the Unseen now exists, it may be that this is a revelation. It certainly sounds unearthly. Farther, she declares that "our attitude toward the unseen world is being revolutionized," which suggests Catharine wheels. It is significant that no Protestant clergyman introduces this author, and that his sponsor is a lady of Spiritualistic tendencies. His book may be deemed worthy of inspection by those curious in the vagaries of perverts. Its tone is quiet and gentle, and its greater part is harmless meditation; the rest is sometimes absurd, sometimes weak. It hardly needed an access of grace to keep M. Charbonnel in the Church. A little humor would have effected it.

WITHOUT DOGMA: Henryk Sienkiewicz. $1.00.

This remorseless study of unbelief is now added to the "Popular" edition of its author's novels. The hero combines all the gifts and graces of the finished man of the world, and ruins his own life and that of the woman whom he loves for no other reason than that his loss of faith has sapped his will. The book is a good antidote for sceptical novels, especially those written in the spirit of condescension to the religious.

YOUNG LIVES: Richard Le Gallienne. $1.50.

This author's petted eccentricities betray him even when he endeavors to write simply, and in this story of love among carefully differentiated Nonconformists, one reads of such startling phenomena as "buxom" furniture, but he has discovered that the sun of the "yellow" novel has set and the book is harmless enough. That is about all that can be said for it.

Books Received.

INTRODUCTION TO A DEVOUT LIFE.—By St. Francis de Sales. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 765. Price, 50 cents.

THE ENCHANTED STONE.—By Lewis Hind. New York: Dodd, Mead & Co. 1899. Pp. 281. Price, $1.25.

MY LADY'S SLIPPER, AND OTHER VERSES.—By Dora Sigerson (Mrs. Clement Shorter). The same publisher. 1899. Pp. 157. Price, $1.25.

THE MASS BOOK, Together with Prayers useful in Catholic Devotion, and Explanations of Catholic Doctrine. One hundredth thousand. New York: The Catholic Book Exchange. Pp. 62. Price, 5 cents.

THE TALISMAN OF UNITY.—A Sermon in behalf of Church Consolidation, preached in the Crypt of the Cathedral of St. John the Divine, Sunday, January 22, 1899, by William Reed Huntington, D.D., Rector of Grace Church, New York. New York: Thos. Whittaker.

DIE PROPHETEN-CATENEN NACH RÖMISCHEN HANDSCHRIFTEN.—Von Dr. M. Faulhaber. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1899. Pp. 219. Price, $1.60.

SUITE DES ENTRETIENS SPIRITUELS Du Révérend Père DE RAVIGNAN. Recueillis par les Enfants de Marie, etc. Suivis de Quelques Passages de sa Correspondance. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1899. Pp. 268. Prix, 3 francs.

EN ENTRANT DANS LE MONDE. Conseils de Vie Chrétienne. *Le même Librairie.* 1899. Pp. 180. Prix, 1 franc.

LES RELIGIEUSES ENSEIGNANTES ET L'ÉDUCATION DES JEUNES FILLES. Conseils de Direction pour la Vie Religieuse et l'Éducation. *Le même Librairie.* 1899. Pp. 178. Prix, 1 franc.

BETTERING OURSELVES.—Family Sitting-Room Series. By Katherine E. Conway. Boston: Pilot Publishing Company. 1899. Pp. 96. Price, 50 cents.

WITH A PESSIMIST IN SPAIN.—By Mary F. Nixon. Second Edition. St. Louis, Mo.: B. Herder. 1899. Pp. 360. Price, $1.25.

VENITE ADOREMUS, or Manual of the Forty Hours' Adoration, containing the Ceremonies of the Forty Hours' Adoration, together with Latin, English, and German Prayers, for Public and Private Devotion, compiled from Approved Authors by the Rev. S. J. Orf, D.D. Second Revised Version. St. Louis, Mo.: B. Herder. 1899. Pp. 108. Price, 40 cents.

WHY, WHEN, HOW, AND WHAT WE OUGHT TO READ. By the Rev. J. L. O'Neil, O.P. Third edition. Boston: Marlier, Callanan & Co. 1898. Pp. 134. Price, 50 cents.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S.J. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1898. Pp. 192. Price, 45 cents, net.

CULTURE OF THE SPIRITUAL SENSE. By Brother Azarias. And an Introduction by Richard E. Day. Syracuse, N. Y.: Azarias Library Association, 1408 Park Street. 1898. Pp. 100.

RITUS BENEDICTIONIS ET IMPOSITIONIS PRIMARII LAPIDIS pro Ecclesia Aedificanda, Consecrationis Ecclesiae et Altarium et Benedictionis Signi vel Campanae ex Pontificali Romano depromptus. Juxta Editionem Typicam. Ratisbonae, Neo Eboraci et Cincinnati: Frid. Pustet. 1898. Pp. 248. Price, 55 cents, net.

COMMUNIO INFIRMORUM, SACRAMENTUM EXTREMAE UNCTIONIS, Ritus Benedictionis Apostolicae, Ordo Commendationis Animae et In Exspiratione. Neo Eboraci: Frid. Pustet. 1898. Pp. 59. Price, 50 cents.

AU DELA DU TOMBEAU. Par le R. P. J. Hamon, S.J. Paris: Ancienne Maison Charles Douniol, P. Téqui, successeur, 29, rue de Tournon. 1899. Pp. 327. Prix, 3 francs.

DIE ADVENTSPERIKOPEN BIBLISCHE STUDIEN. Exegetisch-homiletisch erklärt. Von Dr. Paul Wilhelm Keppler, Bischof von Rottenburg. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1899. Pp. 143. Price, 64 cents, net.

THE CHILD OF GOD; or, What Comes of Our Baptism.—By Mother Mary Loyola, of the Bar Convent, York, author of *First Communion*. Edited by Father Thurston, S.J. London: Burns & Oates; New York: Benziger Bros. 1899. Pp. 283. Price, $1.00.

THE COURSE OF CONSCIENCE.—Being a Short Inquiry as to the Transmission of Revelation. By H. J. Pye. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 192. Price, $1.00.

EXPOSITION OF CHRISTIAN DOCTRINE.—By a Seminary Professor. Intermediate Course. Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Pp. 638. Price, $2.25.

ONE POOR SCRUPLE.—A Seven Weeks' Story. By Mrs. Wilfrid Ward. New York, London, and Bombay: Longmans, Green & Co. 1899. Pp. 384. Price, $1.50.

CRITERIOLOGIE GÉNÉRALE, ou Théorie Générale de la Certitude.—Par D. Mercier, Professeur de Philosophie et Directeur de l'Institut Supérieur de Philosophie à l'Université Catholique de Louvain. *Cours de Philosophie.* Volume IV. Louvain: Institut Supérieur de Philosophie. Paris: Félix Alcon. 1899. Pp. 371. Prix, 6 francs.

COMMENTAR ZUM KATECHISMUS für die Kathol. Pfarrschulen in den Vereinigten Staaten von W. Färber.—Bearbeitet vom Verfasser des Katechismus. Erster Theil. Glaubenslehre. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1899. Pp. 331. Preis, $1.00.

FATHER HAND, Founder of All Hallows Catholic College for the Foreign Missions. The Story of a Great Servant of God. By the Rev. John MacDevitt, D.D., Professor of Introduction to Sacred Scripture, Ecclesiastical History, etc., All Hallows College, Dublin. *The Same.* Pp. 287. Price, 50 cents.

THE YOUNG MAN'S WAY TO HAPPINESS.—From the German of the Rev. F. X. Wetzel. *The Same.* 1899. Pp. 123. Price, 40 cents.

CHRISTIAN EDUCATION; or, The Duties of Parents.—By the Rev. William Becker, S.J. Rendered from the German into English by a Priest of the Diocese of Cleveland. St. Louis, Mo.: B. Herder. 1899. Pp. 424. Price, $1.25.

MANUAL OF PASTORAL THEOLOGY.—A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederic Schulze, Professor of Moral and Pastoral Theology at the Provincial Seminary of St. Francis, St. Francis, Wis. Milwaukee, Wis.: M. H. Wiltzius & Co. 1899. Pp. 342.

THE OUR FATHER.—A Booklet for Young and Old. From the German of the Rev. F. X. Wetzel. St. Louis, Mo.: B. Herder. 1899. Pp. 118. Price, 40 cents.

THE ROMAN PRIMACY. A.D. 430–451.—By the Rev. Luke Rivington, M.A., D.D., formerly Demy of Magdalen College, Oxford. London, New York, and Bombay: Longmans, Green & Co. 1899. Pp. xxii—405. Price, $2.50.

CONQUESTS OF OUR HOLY FAITH; or, Testimonies of Distinguished Converts.—By James J. Treacy. New York and Cincinnati: Fr. Pustet & Co. Pp. 473. Price, 50 cents.

TRIBUTES OF PROTESTANT WRITERS to the Truth and Beauty of Catholicity.—By James J. Treacy. Third Edition. *The Same.* Pp. 383. Price, 50 cents.

DES JUGEMENTS qu'on Doit Appeler Synthétiques à Priori.—Mémoire adressé au Premier Congrès Scientifique International des Catholiques par le Rev. Dr. O'Mahony, Dublin. Fribourg, Suisse: Librairie de l'Œuvre de Saint-Paul. 1897. Pp. 16. Prix, 25 cents.

LE FOND DE LA QUESTION si Oui ou Non il faut Admettre des Jugements qui doivent être appelés synthétiques à priori. Réponse au R. P. Fuzier. *Le même librairie.* 1898. Pp. 13.

LEGAL FORMULARY; or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. To which is added an Epitome of the Laws, Decisions, and Instructions pertaining thereto. By the Rev. Peter A. Baart, A.M., S.T.L. Third Edition. New York: Fr. Pustet & Co. 1899. Pp. 502.

SHORT CATECHISM OF CHURCH HISTORY.—For the Higher Grades of Catholic Schools. By the Rev. J. B. Oechtering. *The Same.* 1899. Price, cloth, retail, 30 cents; wholesale, 20 cents.

PICTORIAL LIVES OF THE SAINTS.—With Reflections for every day in the year. Compiled from "Butler's Lives," and other approved sources. To which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the new Saints canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmory Shea, LL.D. New Edition. New York: Benziger Brothers. 1899. Pp. 538. Price, $1.00.

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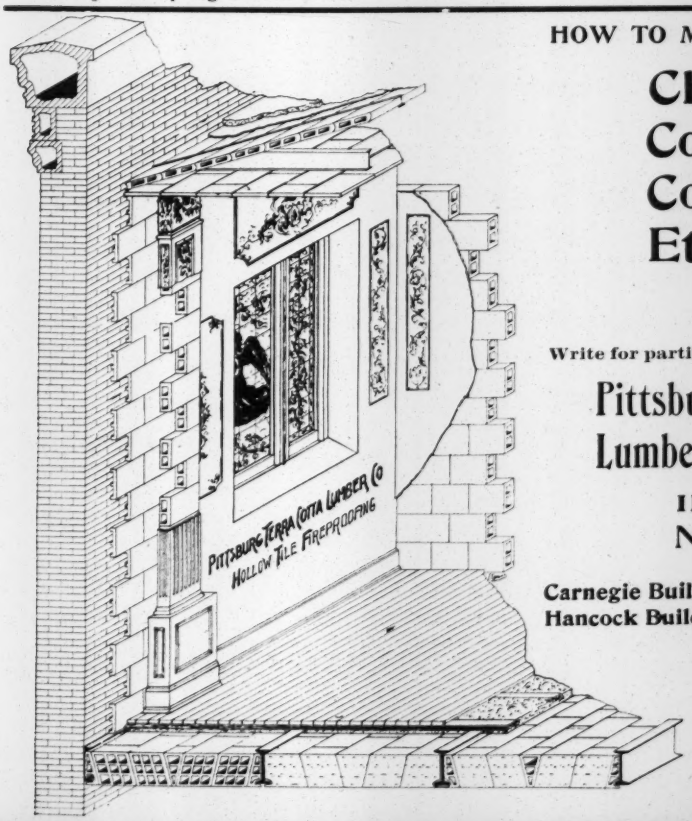

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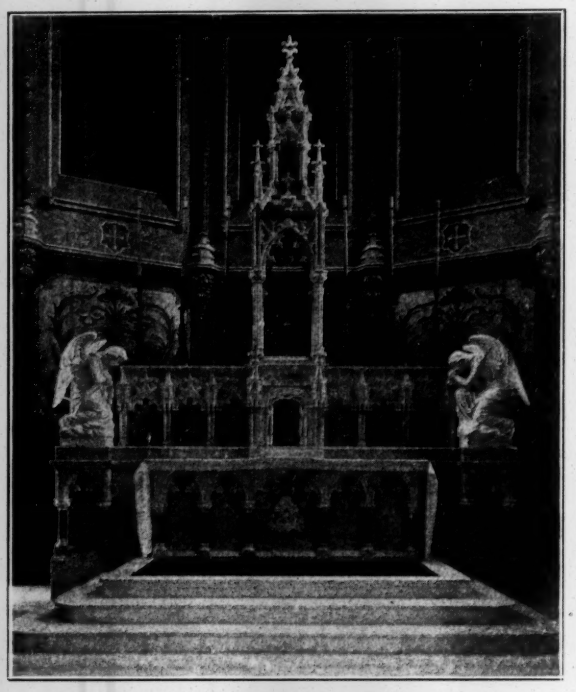

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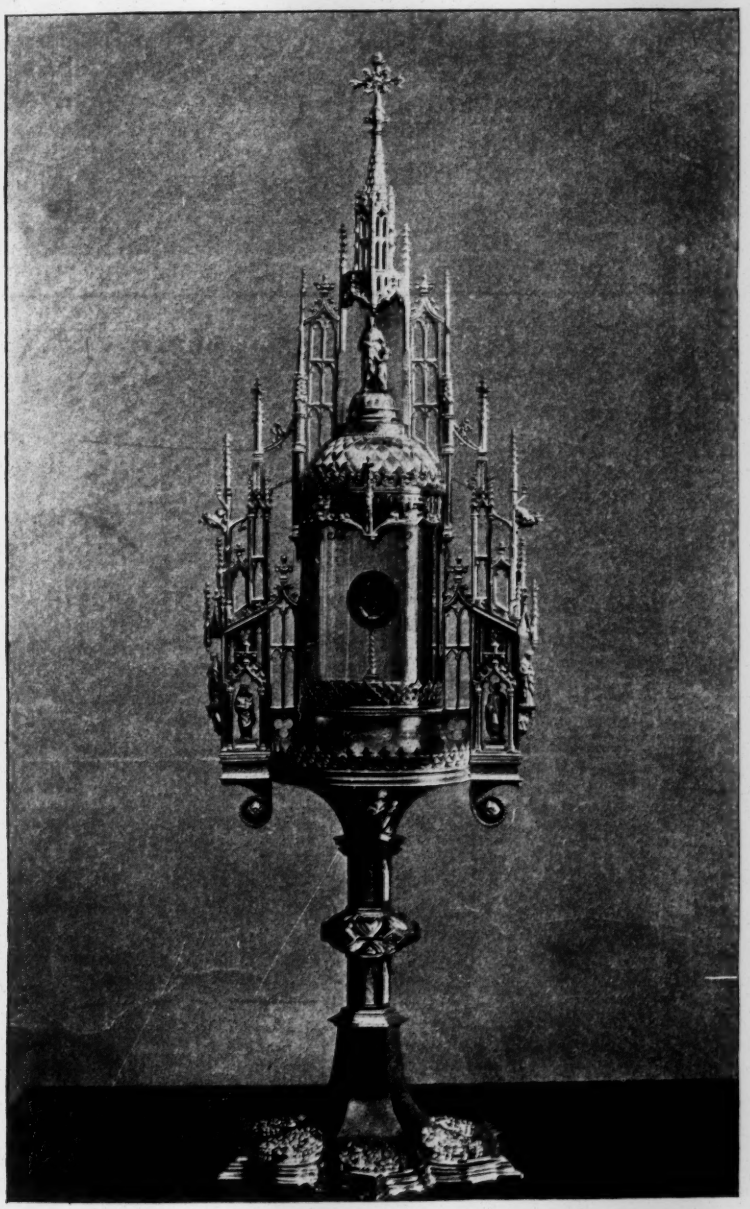

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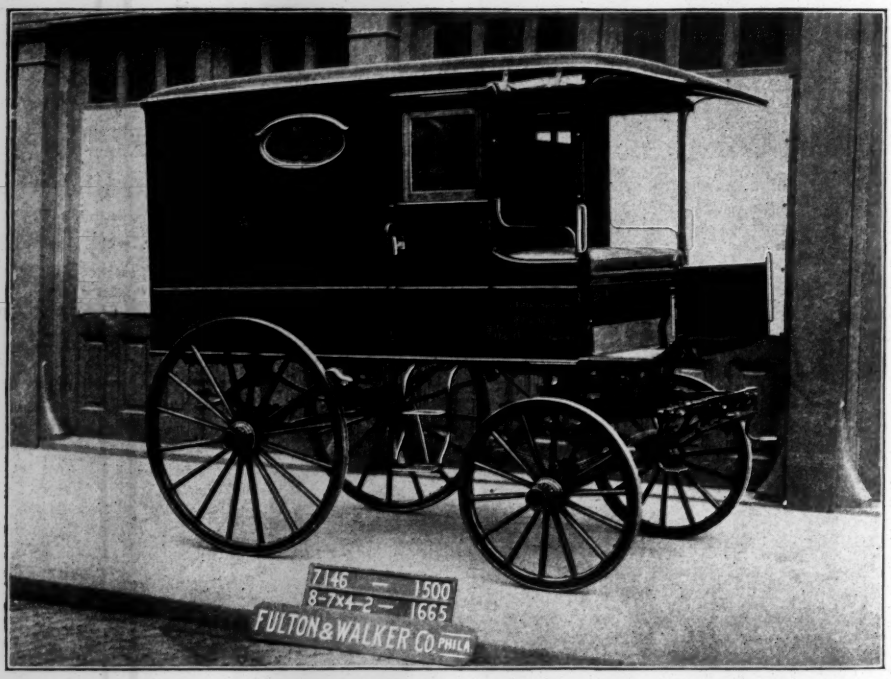

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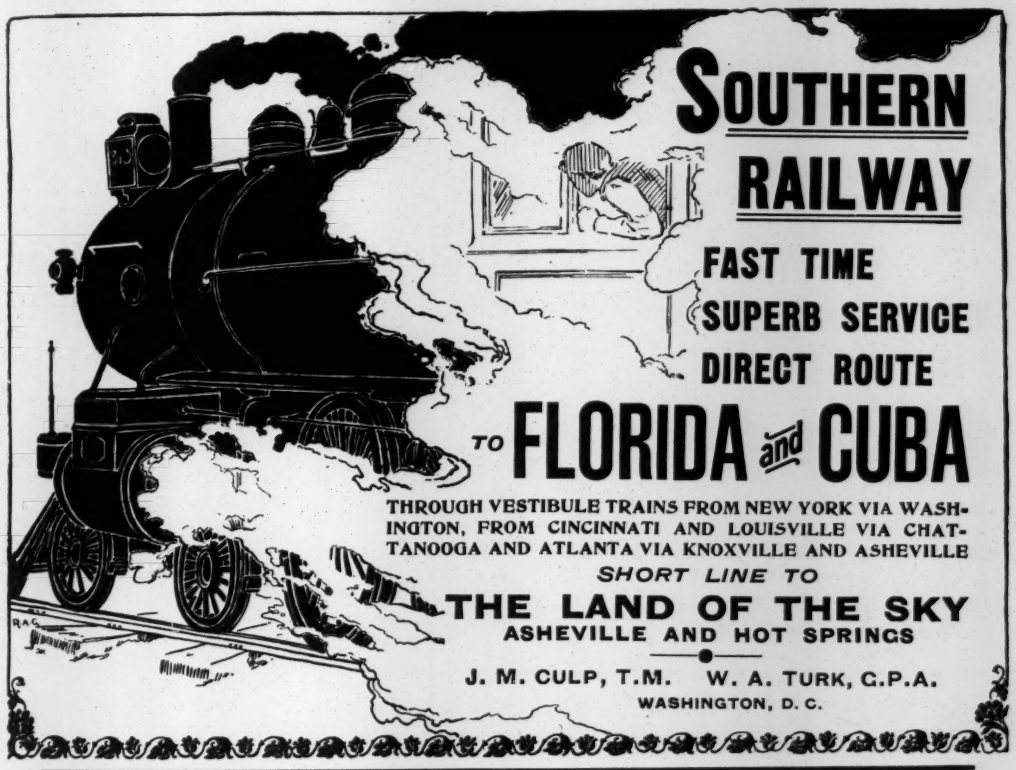

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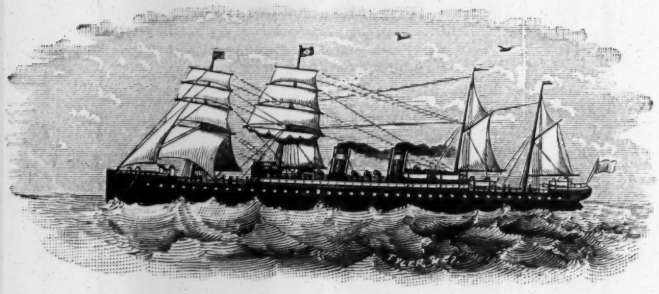

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